THE HINDOO PATRIOT

With which is incorporated the Indian Field.

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CALCUTTA:—MONDAY, JANUARY 26, 1891.

Per Annum in Advance
TOWN..... 11-8
MOFUSSIL..... 13-8

Summary of News.

Monday, 19th January.

A SECTION of the religious public of Madras is protesting against a portrait of Lord Connemara being placed in the local Banqueting Hall with those of other Governors and distinguished persons. The Wesleyan District meeting in session, has passed a Resolution, deprecating any public mark of honour being accorded to Lord Connemara.

NEWS has been received from Tokio that the new Japanese Parliament Houses have been destroyed by fire.

THE latest advices from Valparaiso state that a portion of Chilean army has joined the rebellion and that preparations are being made by the rebels for vigorous action. The British, French and American Men-of-War are going to Chili to protect the interests of their respective subjects.

IT has since been reported that the Chilean insurgents have landed at Coquimbo, whither troops have been despatched to endeavour to surround them. The Chilean revolt has arisen owing to a contest between the President and the Congress. The rebels at Entre Rios have been disarmed, and the alarm felt in the province is subsiding.

THE French Chamber of Commerce has voted six million francs for the relief of the sufferers by frost and snow.

THE *Novæ Vremya*, in view of Khasgar being in possession of the Chinese and the British Power being paramount in Kashmir, urges a Russian protectorate [illegible] the Pamir plateau.

[illegible]SON had made a curious calculation, [illegible]cal work of the heart in mileage. [illegible] the blood was thrown out of [illegible]n the proportion of sixty-[illegible] the assumed force of [illegible]od through the body [illegible]minute, 7 miles per [illegible]miles per year, or [illegible]ears. The [illegible]ng life would [illegible] the tremendous total 2,866,776,000.

[illegible]strong whip is being issued from the Britis[illegible] [illegible]mittee of the National Congress, urging upon [illegible]bers of Parliament reasons why Mr. Bradlaugh's Bill should be supported. The Circular will be to all members of Parliament, Liberals and Con[illegible]atives alike.

MR. BRADLAUGH has secured the fourth place on Order Paper for the 28th January for his new In[illegible]n Councils Bill, and the character of the business [illegible]oceeding affords a strong probability that the mea[illegible]re may came on for its second reading on that [illegible]te.

THE Navy estimates include a large increase in the [illegible]mber of boys for training.

AN opulent Arab merchant of Medina, named [illegible]dullah, who recently arrived in Bombay, has offered [illegible]. 50,000 towards the fund of the Hyderabad Maho[illegible]edan Mission which is about to be despatched to [illegible]verpool, under the direction of Moulvi Hassan Ali [illegible]hib and two other gentlemen

LAST week's crop reports from the Districts in [illegible]engal are generally of a satisfactory character. [illegible]ocusts have done some damage to the crops in [illegible]hanakul, Goghat and Balagur in the District of Hughly. For the good of the standing crops a little shower of rain is absolutely necessary in parts of Rajshahi, in Bhabua, in Sahabad and also in some parts of Champarun, Hazaribag and Lohardugga. Oil seeds and pluses are being gathered with full [illegible]turn in the District of Singhbum.

THE Government of India has sent an order to the British Resident, directing that the suveillance hitherto kept over Prince Maung Lat of Burmah, staying at Bangalore as a political prisoner, shall in future be removed. The credit of the step is due to the British Resident, who recommended the Government of India to grant the favour.

Tuesday, 20th January.

LATEST reports from Cabul state that the Amir is still very weak after his late attack of gout, which was the most severe that he has suffered from.

THE *Pioneer* says:—It is perhaps as well that no expedition was ordered to proceed against the Black Mountain tribes after General MacQueen drew the fire of the malcotents in October. The troops would have had to remain in the hills for two or three months in order to secure the complete submission of the Hassanzais; and as it turns out, the weather has been terribly severe. There was a heavy fall of snow even so low as Abbottabad at Christmas time, and this means that the winter in the higher hills is a very "hard" one indeed.

ALL the Russian Consuls-General in China assembled at St. Petersburg last month to take part in a Confer[illegible]e as to the means of developing Russian trade [illegible]h China.

[illegible]ion of the Brahmo community of this city, w[illegible] have addressed the Government of Bengal obj[illegible]o be called Brahmos in the Census returns. The[illegible]ld prefer to be designated Hindus, and it is said to [illegible] likely that their wishes will be complied with.

THE civil list, annually voted by British Parliament to the Queen, amounts to £385,000. The annual allowances to other members of the Royal Family amount to £158,000. As compared with other great monarchies, that of England is the least costly of all. In Germany, the Royal Family costs over £690,000; the Imperial Family of Russia receives £2,000,000; the civil list of the Emperor of Austria amounts to £930,000; and that of the King of Italy to £650,000 annually.

The Government of Victoria has objected to the immigrat[illegible] of Afghans, Pathans, and other Asiatics into the colony. It is said that about 500 such people are now in that place chiefly employed as hawkers and their conduct has not proved satisfactory to the colonial authorities. Steps are being taken by the Government of India to carry out the wishes of that of Victoria.

THE present Emperor of Germany, to all accounts, is a model youth. Here is a story about him extracted from an English journal:—"Last autumn a captain of a regiment quartered in Berlin had, according to [illegible] to commence the day's work at 6 [illegible] delivering a lecture to the [illegible]n of his company on musketry. Oversleeping himself, he did not reach the lecture-room till 6-20. On arrival, somewhat to his surprise, he saw a young officer standing in front of the blackboard delivering a lecture on the subject assigned to the day. His feelings were converted into horror when he found that the young officer was the Emperor himself, who handed him the book on which he was lecturing, and observing, "I have got as far as there," quietly left the room. The unhappy captain considered his military career at an end; and underwent the most agonising suspense as day after day passed without anything being said to him. At the end of three weeks his misery came to an end, for he received from the Emperor the present of an alarm clock, so he knew that he was forgiven.

A letter has appeared from Lord Hartington in which he says that nothing has occurred to justify the Liberal-Unionists in relaxing their efforts in the interests of their cause, and urges them to continue the work in the success and justice of which he expresses increased confidence.

THE project for a bridge between France and England is assuming definite shape, and will require a capital of three and a half millions sterling. The ironwork would rest on 92 masonry piles.

IN a few weeks the Sikkim Commissioners will meet to arrange the details of the Treaty agreement. A frontier mart will have to be chosen for the trade with Tibet, and the grazing question also remains to be settled.

THE most intense and unexampled frost prevails everywhere in Europe, and railways in many parts are blocked with snow. The rivers Seine and Rhone, the harbour of Toulon, and Lakes Constance and Geneva, are all hard frozen over.

THE eastern and western portions of the Bengal-Nagpur Railway were linked together on Monday morning at Kukra, in the Jangpur State.

Wednesday, 21st January.

HIS HIGHNESS Raja Ajit Singh Bahadur of Khetri in Rajputana paid a visit to His Excellency the Viceroy on Tuesday afternoon. Next day (yesterday,) His Highness held a meeting of Marawaree Pundits at Mohun Bagan Villa, and distributed Rs. 2,500 to the Brahmins at one rupee per head, and to Pundits Rs. 2 per head.

ON the subject of residences in Calcutta, *Indian Engineering* says:—"Following up some remarks which have appeared in the *Indian Medical Record* on the above subject, the *Indian Daily News* takes up the matter in a leader in a recent issue. We wish more serious thought could be given to the question of the proper housing of the population of Calcutta, and we agree with the latter paper in ackowledging that it is not only the poorer Europeans and Eurasians, whose wants in this respect deserve much consideration, but also the upper and lower middle classes of the Native section. The rebuilding of the more insanitary and dilapidated portions of the City will, however, not be undertaken without extreme pressure from some direction, and the first requirement appears to be an official declaration that certain houses and neighbourhoods are insanitary, dangerous, or unfit for human habitation—an act which may be performed by the Corporation of the City at the instigation of its Health Department under Sections 233, 317 and 319 of the Calcutta Municipal Consolidation Act of 1888. So far as we know, no important action has ever been taken under these sections, although as every resident knows, there must be plenty of reason and opportunity for putting the power conferred into operation.

"Then, again, in the matter of granting permission to build, the Municipal authorities have further control, for in the case of the rebuilding of these houses they might, if they like, refuse to sanction a plan which does not provide reasonable accommodation, is not of the class suited to the locality, or does not in other respects come up to a previously formed ideal. The Municipality might even lead the way firstly by offering prizes in a competition for the best houses to fit into an average site with a limit of cost, making these plans available to the public at a fee; and secondly, by building model residences suitable for the poorer classes, and even by conducting for a trial period a Municipal lodging-house. These suggestions point to the necessity of the appointment un[illegible]nicipality of an Officer who can give his [illegible] subject, and who is qualified locally [illegible]is important branch [illegible]ming retirement [illegible]tion, offers [illegible] Depart[illegible] and archite[illegible] of Municipal development. The co[illegible] of Mr. Kimber, the Engineer to the Corpora[illegible] an opportunity for the re-arrangement of the D[illegible] ments now controlled by him, and dividing up the very onerous duties and responsibilities into two sections; one under an Architect, and the other under an Engineer. We can suggest a better and a simpler plan. Raise Calcutta to the ground, and build a new city, somewhere in the Sunderbuns, where sanitary rules, of the newest invention, can be followed without raising a cry in the native community, and where private rights and that sort of nonsense can be easily dealt with.

THE new telegraph line from Calcutta to Bombay via the Bengal-Nagpore Railway will be opened for traffic in the end of February.

DR. DYSON, Deputy Sanitary Commissioner of the Punjab, is carrying out some interesting experiments at Amritsar in connection with vaccination and the transmission of lymph. The Sanitary Commissioner of Madras has discovered that lymph is capable of being kept for a long period if mixed in a particular way with lanoline. At present lymph, as taken from the vesicles, cannot be kept for more than a couple of days. Dr. Dyson is not only testing the Madras experiment, but is trying to improve on it, and it is quite likely that the barbarous system of vaccinating from arm to arm will be entirely abolished; and, moreever, the objections that some orthodox Hindus have to the use of lymph direct from the calf, will also be removed by doing away with calf lymph, by substituting for it that obtained from lambs and donkeys.

THE Empress of Russia is said to betray greatest, anxiety for the Cesarewitch, and telegrams and letters from his suite and himself are daily awaited by her and read with extraordinary interest.

Thursday, 22nd January

THE Secretary of State has sanctioned the appointment of a Revenue Commissioner for Beluchistan, Mr. Barnes being the first incumbent. He will continue to officiate, however, as Deputy Secretary in the Foreign Department until Sir H. M. Durand's return to the Secretaryship in April.

THE *Indian Daily News* says:—"We hear that some attempt is being made at Bally to call in question the conduct of the non-official Chairman of the Bally Municipality in attending the Congress Meetings, on the ground that a Municipal Chairman is a Government servant. Such a contention is ridiculous. Where a Municipal Chairman is also a paid official he is, of course, bound by the orders of Government in such matters, like other officials; but a non-official Municipal Chairman is quite as much at liberty to please himself and use his own judgment in deciding whether he will give a movement like the Congress his countenance and support as any other citizen."

MR. BRADLAUGH'S New Indian Councils Bill is backed by Mr. Bernard Coleridge (son of the Lord Chief Justice, and a Gladstonian), Mr. Justice McLaren, Mr. John Ellis, Mr. Hunter (Aberdeen), and Mr. Robert Reid, one of Mr. Parnell's Counsel before the Special Commission.

DR. KOCH'S remedy is being tried upon leprosy patients in Germany, and also by Professor Kaposi in Vienna. The Secretary of the National Leprosy Fund, London, has got a supply of Dr. Koch's precious fluid with a view to make experiments with it on leprosy patients.

WITH REFERENCE to Mr. Dadabhai Nowroji's candidature, a London correspondent remarks that the plain truth is that Mr. Nowroji has not been treated fairly either by the wire-pullers of the National Liberal Federation or by the numerous "Councils", Executives and Associations which meddle in the political affairs of the Liberal and Radical party.

IT is said that Dr. Leitner and his party are anxious to have a separate Oriental Congress of their own.

MR. DIGBY writes to the *Hindu*: "The leaven of modern ideas and practices is working among the young Indians now in London, Oxford and Cambridge. It would seem as if these gentlemen were determined to return to their own country not only fully equipped for the particular profession to which they are attached, but also ready to take their part in that wider arena of public and citizen usefulness which their country is now begininng to offer them. A meeting was held the other evening at Ladbroke Hall in Bayswater to consider the advisability of forming a real Indian Association in England in contradistinction to the sham East India Association, which has Sir Richard Temple for its guide, philosopher, and friend. The meeting appears to have been of a practical character; a wide-reaching plan of operations was decided upon; it was agreed that political and social questions should be among those [illegible] None but Indians were present, and [illegible] English friends were [illegible] *Star*, so far as I [illegible] noticed th[illegible] paper [illegible] old no [illegible]nand. The [illegible] have seen, is the only paper which has [illegible]e meeting. In the course of its report that says:—"There was some excellent speaking on the part of these orientals dwelling in the metropolis. They were nearly all young men—and some very young—but they all were tremendously in earnest and spoke thoroughly to the purpose."

AMONG the new arrivals in Calcutta is Mr. Smith, son of the leader of the House of Commons, who is making a short tour in India.

WE are glad to hear that Sir Henry Harrison has almost recovered from the effects of the recent illness although he is still somewhat weak.

THE Lieutenant-Governor is pleased under section 18[illegible] of Act XXV of 1867, as amended by Act X of 1890, to appoint Babu Hara Prasad Shastri, M. A., Librarian of the Bengal Library to be the officer to keep the catalogue of all books, delivered under section 9 of the Act above quoted.

THE Parnellites have issued an appeal in Roscommon and Westmeath. It says:—"Men of Westmeath, stand to the leader who has led you victoriously up to the present hour. Do not be led away by those whose callings make them set the main issue aside. The main issue is: Are we to have an independent party? Are we to choose our own leaders, or are we to have a party which is merely a part of the English Liberal party, and a leader dictated to us by the English leader? That is not Home Rule. We want what Emmet died for, and what Lord Edward gave his noble life to obtain. We were going forward to victory under a good leader. Why should we desert him?"

Friday, 23rd January

A GRAND meeting was held on Wednesday at the Krisnaghur *rajbati*, to approve of the opinion given by the Nuddea Pandits at their meeting convened the day before declaring themselves against the Age of consent Bill. Hundreds of sympathisers were present. It was resolved, by an overwhelming majority, that the proposed Bill would do violence to the Hindu religion, and that it is decidedly a sin not to consummate marriage on puberty. The meeting was presided over by Baboo Jadu Nath Chatterjee, B. L. Speeches were made by some of the leading Pandits of the Maharaja's *tole*, and it was resolved to protest against the Bill on the grounds that it would—(I) interfere with the religion and customs of the Hindoos; (II) revolutionise Hindu society, destroy the sanctity of the zenana, and give rise to malicious prosecutions; and (III) that the present law needed no modification. Thanks were also voted to Sir Romesh Chunder Mittra, and it was decided to send a copy of the proceedings to H. E. the Viceroy.

THE following Resolutions were carried by acclamation at a monster meeting, held at Bali, to protest against the Bill of the Government of India to raise the "age of consent" on Sunday last, under the presidency of Mahamahopadhyay Dinabandhu Nyayaratna: RESOLUTION I.—That this meeting views with profound alarm the introduction in the Indian fiLegislative Council of the Bill to raise the "age of consent," as the Bill is a direct interference with Hindu religion and usage, and is a clear infringement, both in letter and spirit, of the Proclamation of 1858 of Her Gracious Majesty the Queen Empress which is justly regarded as their great Charter bythe people of this country. Resolution II. That the Bill, if passed into law, will hardly be fruitful of any good, though it is certain to be fruitful of much evil—especially to the lower classes of the community, that is, to the vast majority of the people of this country, seeing that such momentous social changes as are contemplated by the Bill can only be the effect of gradual change of public opinion, and not of a *fiat* of the Legislature. Resolution III.—That a humble Memorial, largely signed by the people of Bali and the neighbouring villages, be submitted to His Excellency the Viceroy and Governor-General in Council, pointing out the nature of the interference in Hindu religion and usage, and the evils that are certain to accrue, if the Bill is passed into law, and praying that it may be abandoned: Resolved also that a Committee, composed of the following gentlemen, with power to add to their number, be formed to draw up the Memorial and do all that is needful in the matter, *viz.*: Rajah Pyari Mohun Mukerji, C. S. I., Mahamahopadhyay Dinabandhu Nyayaratna, Pandit Guru Churn Vidyabhushan, Rai Kedar Nath Chatterji Bahadur, Rai Abinash Chunder Bannerji Bahadur *Secretary*, *Bali Sadharani Sabha*, Babus Radha Nath Banerji, Ganga Kanta Bhaduri, Dina Nath Ghose and J[illegible]endra Nath Chatterji.

THE Hindu residents of Rampore Bauleah assembled at the Bauleah Dharmasava premises to strongly [illegible] the Age of Con[illegible] protest against the passi[illegible] sent Bill, as being opposed to their religion. A memorial to his Excellency the Viceroy is in course of preparation.

THE *Liberal and New Dispensation*, the recognised organ of the Brahmo Somaj of India, does not at all countenance what the *Amritabazar Patrika* has christened as the Scoble Bill. Says our contemporary:—"The Age of Consent Bill is a mistake. It does not satisfy the Hindoo community, and it is not in accordance with the dictates of science. If it be passed in its present shape, it will lead to many abuses which did not exist. We need not enumerate them all, but shall mention one: it may lead to cases of abortion. Of course it is not pleasant to discuss the subject in the columns of a newspaper; but that there is such danger we have not the least doubt. And if the law be passed as it stands, it will legalise and license outrages on girls above 12, who have not yet attained their maturity. Thus both on the grounds of religious neutrality and the laws of nature the Bill stands condemned in its present from."

THE *Sulav Samachar*, a vernacular Brahmo paper of long-standing, takes the same view of the question.

THE *Suravi and Pataka*, in a leading article, opposes the Age of Consent Bill.

Native Opinion (Bombay) is dead against the Bill. It offers a strenuous opposition to the poposal that the Government should force reform upon the public. "Hitherto," the paper says, "we have made no secret of our firm conviction that legislation is the worst of all means of intoducing social reform in this country, the soundest policy being to trust to the ameliorating influences of time and education. We maintain that reform to be of any lasting benefit must come from within and not forced from outside."

Saturday, 24th January.

THE *Bengali*, which is edited by one of the f[illegible]most advocates of social reform, takes an intelligent v[illegible] of the situation. "There can be no doubt that Sir Ramesh Chandra Mitter gave expression to the feelings of the great masses of the population in Bengal who still observe strictest usages of Hindu law. Whether that feeling is a right one or not is quite another question. That the Hindu community with the exception of those who scarcely observe all the practices enjoined by the Sastras, look upon the Bill with disfavor must be admitted as a fact. We do not know yet what the feelings in other parts of India are with reference to this question, but with regard to Bengal it would be difficult to convince the orthodox community that it involves no interference with the religious usages of the people though the educative value of the measure is not to be denied. Sir Romesh Chandra's opinion with reference to the legal question is certainly entitled to as much weight as that of Mr. Justice Wilson on whose dictum in Hari Maiti's case the Law Member exclusively relies. Be that as it may, we hope that the Government will not proceed hastily in this matter. We hope that the Bill will be refered to all the Public Associations in the country and that every effort should be made to ascertain the real feelings of the people in this matter."

THE *Indian Nation* says:—"We have stated over and over again that there is little chance of the law affecting practice to any great extent. A class of crimes will be created, the detection of which will be impossible except by parties who have no interest in enforcing the law. We do not, therefore, support the measure on the grounds of social reform. Nor do we oppose it on the ground ordinarily assigned. There is proposed no greater encroachment on Hindu practice than what was created by the Indian Penal Code. The extent of the encroachment may be greater: but there is no alteration in principle. In the second place interference with *criminal* practices has already happened more than once, and its legitimacy has been recognised. Witness the abolition of *suttee* and infanticide. Therefore let no false alarm be raised. Our position is a middle one. We stand by our amendment. If it has to be explained in a very short compass it amounts to this: Raise the age of consent as between husband and wife to the attainment of puberty; lay down a definite physical test of puberty, do not lessen the protection which girls already enjoy, and raise the age of consent as between a girl [illegible] stranger to twelve, we might even [illegible]les, fourteen."

The *Sahachar* thinks the [illegible] are opposed to the Bill. [illegible] sincerity of the inten[illegible] general consternation [illegible] opinion of the pu[illegible] people are not [illegible] sider these que[illegible] the Legislat[illegible] being co[illegible] [illegible]re shou[illegible] [illegible] [illegible] [

THE INDIAN ASSOCIATION FOR THE CULTIVATION OF SCIENCE.

(210, BOW-BAZAR STREET.)

(SESSION 1890-91.)

PRACTICAL CLASS in Chemistry under Babu Ram Chandra Dutta, F. C. S., on *Thursday* the *29th Inst.*, at 4 P. M.

Subject : Several Methods of Chemical Analysis.

LECTURE by the Rev. Father Lafont, S. J., C. I. E., on *Thursday* the *29th Inst.*, at 7 P. M.

Subject; The Phenomena of Diffraction.

PRACTICAL CLASS in Chemistry under Babu Ram Chandra Datta, F. C. S., on *Saturday* the *31st Inst.*, from 4 to 5 P. M.

Subject ; Urine and Urinary Calculi.

MAHENDRA LAL SIRCAR, M. D.,
Honorary Secretary.

January 24th, 1891.

The Hindoo Patriot.

MONDAY, JANUARY 26, 1891.

WHAT IS SANSKARA ?

MOST forms of religion include some well-defined overt act or acts of some kind or other which mark it off, and give prominence to it or them by declaring that no act is valid unless accompanied, followed or associated with it. This act is generally symbolical but it is peculiarly significant. Thus in Christianity, Baptism by itself insignificant, is held in great respect, and several sects of Christians have each its distinctive marks of "bathing", and they become the source oftentimes of the sects. In the case of Sikhs the impressing of the palm of the hand on a dish of frumenty is the distinctive mark of becoming a Sikh. Nor is the distinction confined to one kind of conversion only, but under circumstances different acts have different distinctive marks, and each is called a "consecration" or "sacrament," and is essential as a mark for that particular act, as in the case of the lawyer the wafer, as a sign of sealing, must be duly affixed, or the deed is not held valid. The *Sanskaras* in the same way are particular acts, trite in themselves, but essential as a mark of ratification, and there are several *Sanskaras* in the [illegible] of these [illegible] ceremony [illegible] the most important [illegible] rmed or the main ce[illegible]. The Vishnu Purana thus [illegible]rtain high caste men have become lost to caste for the neglect of the necessary caste rules or *sanskaras*.* Manu distinctly lays down that those who do not perform the ceremony of *sanskara* become *Vratyas* or out-castes. Such outcasting is regulated according to the original caste, but the rule is so imperative that the outcasting is never omitted, though it becomes, under circumstances, almost nominal; however, it is never unenforced. This makes the outcasting some times ridiculous at first sight, as in the case of a Sudra, who by becoming a Vrisala still remains a Sudra, but in effect he, as an outcaste, cannot marry or make religious contract without disadvantage. The exclusion goes even to the time of the grave, for religious service is denied to an offender even when he becomes a corpse. It may be here observed that in the case of the Sudras the holy texts or mantras are denied to them, but they have nevertheless to give their assent to them by saying *nama nama* while a Brahmin repeats the texts. A funny decision of the High Court is on record on this subject. The wording of the law in the case of adoption by a Sudra says that the ceremony must be *amantraka*, and which translated offhand literally means "without mantra." A learned judge declared in an adoption case that a Sudra adoption may be done without any ceremony and thereby justified that even when there is no ceremony of adoption of any kind it may be valid according to the Hindu Law.

* শমৈশ্চ ক্রিয়ালো পদিম : কত্রিব জাতয়ঃ।
বৃষলত্বং গতা লো ে ত্র কণাদর্শ নন চ ॥
বিষ্ণুপুরাণ।

The thing becomes still more ridiculous in the case of marriage of a Sudra, who according to this interpretation of the law could not have some form or ceremony of any kind to make the marriage ceremony binding, not even the Scotch form of open declaration at a dinner table is needed in such a case. The symbolical marriage here steps in the *Sapta padimagana* or "seven steps," and gives validity to a marriage which would otherwise be not completed ; in other words marriage and concubinage would all rest upon the outwardly stupid "seven steps." And what is true of the sacrament of marriage is equally true of the sacrament of conception. There must be a ceremony at a particular time, and if that ceremony is prohibited it is tantamount to the prohibition of the sacrament, though it be through the indirect means of the law of consent. This is the main complaint that the Natives have to make in the case of the obnoxious Bill. They are truly told to be *Vratyas*, and yet the legislators pretend to say that they are in no way interfering with religion. Were one to say that a child should not be baptised by immersion on the ground of public sanitation would be as a positive prohibition of infant Baptism as the direct saying of it in so many words. One might say that there is no direct prohibition of any act of Hinduism but simply prohibition against acts which involve a possible accident to human life ; but no sane man will listen to this as a defence. We are dwelling entirely on the act itself and not on its unmeaningness or objection on the score of morality or decency.

Many acts designed in primitive times may be repugnant to modern ideas of decency or propriety, such as the Jewish circumcision as mentioned in the Bible, but they are essentially sacred and they cannot be rejected on the ground of indecency, impropriety or unchastity. They are religious acts and as long as the religion will last, so long must they likewise continue. The acts belong to the same class of ceremonies which are essential to one's having a claim to the right of belonging to the nation by the rules of religion ; they give greater prominence than birth. A man may be a Christian by birth and parentage, but if he be not baptized he is not permitted to be a member of the Christian fold, and what is true of Christianity and Mahomedanism is equally true of Hinduism. It has to be admitted that *Sanskara* is not one but many, and each is paramount only in its own department. Therefor[illegible] of any one particular act vitiate[illegible] [illegible] class of ceremonies. Sir Andrew Scoble may urge that he prohibits only one solitary act and not the ceremony itself, but in reality he prohibits the whole ceremony, even as the advocate of sanitation would prohibit Baptism by law against infantile immersion. The plea would be of the same class with that of the wicked man who said, he is doing nothing to injure his neighbour, he only wants his courtyard to be ploughed up. Yes, Sir Andrew Scoble is doing nothing against religion, he is only ploughing up the courtyard. Such a plea coming from the Viceroy or the Law Member is sadly mortifying, and it makes us lose all faith in the protestation of our rulers. Surely Lord Lansdowne must have lost sight of what he was urging when he said that there is no interference with the Hindu religion, and must have entirely lost sight of the solemn pledge of Her Majesty the Queen Empress. Doubtless the urging of the Lady members of the Malabari Committee on marriage reform must have told singularly upon the nerve of a good well-meaning man. But when he rejected all the other items in the long programme of the reformers he might have avoided this war against *Sanskara*. To say the least, it is sadly unfortunate for his own reputation as a just and considerate ruler. As to legal acumen the Bill displays nothing that is satisfactory. The question is one of paramount importance as involving the whole Hindu nation. Directly it refers to only two years in the life of a few unfortunate children who happen to be in a certain natural condition within the tenth and eleventh year of their lives. It will be shocking indeed to read of criminal assault on little children, but the Law cannot go further than it does now in the worst of cases. In a case lately decided by the Calcutta High Court a brute who had been guilty of rape on a child of six years of age, while the child was tied hand and foot and gagged, was awarded seven years' imprisonment, and when such a thing happens it is vain to expect that the proposed change of law would in any way reduce the extent of offence by changing the law from ten to twelve. Practically it cannot apply to girls of eleven years. The time will come to only a few girls of eleven and none to those above twelve, and it would amount to a peltering in law to extend the limit of age from ten years to twelve years and expect any good whatever. The only good that we can conceive is a concession to a few inconsiderate reformers at the sacrifice of the good will, peace and loyalty of the whole nation. In the speech of Lord Lansdowne he said that he could not make any change in the law of widow marriage for the mere gratification of the reformers, and we cannot conceive how he reconciles that with the proposal of the present Bill. A change of law in the inheritance of widows would at least have done some good to some candidates for widow marriage, but the law proposed has no such good. It only brings the threat of the Police Inspectors' batons to innocent little girls and their moneyed relatives. Could anything be more unfortunate?

THE AGE OF CONSENT.

III.

WE have shown that *garbhadhana,* or the Impregnation sacrament, was indicated in the Rig Veda, enjoined in the ancient Sutra text-law, prescribed in the mediæval codes of law, and explained and confirmed in the Ceremonial Treatises, the injunctions of which constitute the present authoritative Hindu Law on the subject. These Ceremonial Treatises are called *Prayoga-granthas,* or Ritual Manuals, which explain the rites, that are to be performed, and the rules of law which are imperatively binding on all Hindus. These Ritual Manuals are of great authority, and the injunctions and rules laid down in them must be followed in the performance of all our religious ceremonies.

We have mentioned arleady the Ceremonial Treatises, which are honored and followed in Bengal. These are six in number : the treatises of Raghunandana, Bhavadeva, Pasupati and Ramadatta, Vasudeva Bhatta and Kalesi. Those [illegible] follow the Sama Veda perform their rites [illegible] to the rules laid down by Bhavadeva, [illegible] according to Pasupati [illegible] Vedis follow the last [illegible] the rites given accordin[illegible] same, while th[illegible] and Ramadatta, and the [illegible] two treatises mentioned above. T[illegible] in these treatises are practically [illegible] There is no material difference in them. The essential part of the ceremony, *which is obligatory on all Hindus* to perform at the first catamenial flow, consists in prayers, and in dropping of a ring, which has a mystic significance. It is now that the marriage is consummated, and this consummation is strictly enjoined at the conclusion of the prescribed ceremonies.

In all the treatises mentioned above, the Rig Vedic *mantras* we have referred to, are directed to be pronounced, and great solemnity is observed on the occasion. We give below a translation of the Vedic Impregnation hymn. But before we do so, we will extract from the previous hymn, which will show the connection in which the Impregnation hymn is given. The hymn is as follows :

The wife speaks : "I beheld thee in my mind conversant with sacred rites, born of penance, renowned for penance; enjoying in this world progeny and riches, do thou who art desirous of offspring beget offspring.

The yajamana speaks : "I beheld thee in my mind radiant with beauty, beseeching thy husband's approach to thy body *at the due season ;* mayest thou, who art youthful, come up to me; bear offspring, thou who art desirous of offspring (X. 183.)

Then comes the hymn which is employed in the Impregnation ceremony. The subject of the hymn is the benediction of the embryo, the Rishi is Tvashtri, the maker of embryos.

1. "May Vishnu construct the womb, may Tvashtri fabricate the members, may Prajapati

sprinkle the seed, may Dhatri cherish thy embryo.

2. "Sustain the embryo, Sinivali (lunar energy), sustain the embryo, Sarasvati, may the divine Asvins, garlanded with roses, sustain thy embryo" (X. 184.)

This is Horace Hayman Wilson's translation of the hymn, who, it is well known, has closely followed Sayana, the great expositor of the Rig Veda.

Before the Vedic mantras are pronounced, prayer should be addressed to the solar luminary, the lord of day, the great source of light and heat. Bhavadeva gives nine verses in which this prayer is embodied. We will extract only four of these verses to show that the *first catamenial flow* is the occasion prescribed on which the Impregnation ceremony should be performed. The following is a free translation of the verses :

"O thou eternal sun, thou art the creator, the preserver and destroyer of this universe, I present you this offering, accept it on this festive occasion occuring at the first flow. Thou art the cause of prosperity, I reverence thee, accept the offering I present to thee on this festive occasion occuring at the first flow. Salutation to thee, O lamp of heaven, O giver of light and heat to the world, accept the offering I present to thee on this festive occasion occuring at the first flow. Thou art, O Lord of day, the soul of the Universe, the friend of the Universe, the lord of the Universe, the purifier of the Universe, accept the offering I present to thee on this festive occasion occuring at the first flow." In the translation of the verses we have extracted above we have been careful in giving a correct rendering of the expression *nava-pushpotsava*. Those who have any knowledge of Hindu customs are aware what is meant by the significant compound *pushpotsava*, the festival on flowering. When the word *nava*, or new, meaning *first*, is added to it, there can not be the possibility of a doubt that the *garbhadhana* or impregnation ceremony is strictly enjoined when the well-known event *first* happens.

We have hitherto spoken only of the Bengal School, making no mention of the ceremonial law of the other schools of Hindu law. It should be distinctly understood that with respect to the *garbhadhana*, or Impregnation ceremony, *all* the schools of Hindu law observe the same rule. The ceremonial treatises of all the different schools strictly enjoin the rite, and give elaborate rules for its performance. *All* Hindus, without any exception, are bo[illegible] observe it. Brahmans, K[illegible] Vaisyas and Sudras—or in other [illegible] Hindus of all tribes and castes—all will have to perform the rite. If they do not do so, they, in the expressive words of Father Manu, are not *entitled* to the Institutes of Hindu law. Gautama, Baudhayana, Manu, Yajnavalkya and Vishnu speak to them in vain. The sacred ordinances of the Hindus are not meant for them. They are out of the pale of the *sanatana Hindu dharma*.

The treatises on ceremonial law which are honored in the Mithila, Benares, Bombay and Madras schools are the Nirnaya Sindhu of Kamalakara, the Dharma Sindhu of Kashinatha, the Sanskara Kaustubha of Ananta Deva, the Sanskara Mayukha of Nilakantha, and the Prayoga-ratna of Narayana Bhatta. These are all Ritual Manuals. The ceremonies prescribed in them are performed by Hindus of all shades of opinion. In all these works the *garbhadhana* rite is enjoined. The Vedic mantras mentioned above are all solemnly pronounced. A great many other mantras in addition to those we have mentioned, are to be repeated to invoke blessing on the act of impregnation, and rules more elaborate, in some cases, than those observed in Bengal, are to be followed to give a greater solemnity to the occasion. One reading the portions of the works which treat of the Impregnation rite cannot but be deeply impressed with the mantras which are to be pronounced and the acts which are ordained to be performed. The mystic rite of the ring, we have refered to as an essential part of the ceremony of the Bengal School, is not insisted on in all the other Schools, but consummation of marriage must be performed at the conclusion of the ceremony. The Schools of law make no difference with respect to this, and it is vain to assert that the performance of a certain formal rite is all that the ceremonial treatises enjoin. If the rite is to be performed at all, it must be performed in all its parts, and the concluding part of the ceremony with regard to consummation cannot be avoided.

Sir Monier Williams, in his work on Brahmanism and Hinduism, thus speaks of the Hindu Sanskaras: "Twelve purificatory rites, called *Sanskaras*, were prescribed in the ancient collections of domestic rules (Grihya-sutras) and in the Code of Manu ; for the purification of a man's whole nature...body, soul and spirit...from the taint transmitted through the womb of an earthly mother. They were, 1. Impregnation (garbhadhana or garbha-lambhana)...12 Marriage —no one whose corporeal frame has not first been purified by these rites is held qualified to perform the ordinary religious duties of domestic life.

The first sanskara, which as a matter of course followed immediately on every matrimorial union was called the 'Impregnation rite' (garbhadhana). . . . . During the first day the young married woman was made to look towards the sun, or in some way exposed to its rays. In the evening she was required to bathe. Her husband also performed his ablutions and went through other prescribed forms. Before approaching his wife he was careful to secure the solemn imprimatur of religion on an act which might lead to the introduction of another human being into the world. He therefore repeated two *mantras* or texts of Rig-veda (X. 184) the first of which may be thus translated :...' Let (all pervading Vishnu) prepare the womb ; let the Creator shape its forms ; let Prajapati be the Impregnator ; let the Creator give the embryo.'

Sir Monier is speaking here of the ancient form of the Impregnation rite. The modern form differs from it in one material respect. This difference was introduced by the ordinances of the mediæval law-givers. It became necessary when the rule about marrying a girl, before she attained the age of puberty, was found to be absolutely required by the conditions of the social organisation. The pigmies of the mediæval age, said the sages, must not be put on a level with the giants of the Vedic age. The acts which were allowed to the Vedic saints could not be safely followed by the people of the mediæval age. Whatever the explanation may be, the fact is indisputable, that marriage was solemnly ordained [illegible] and the impregnation rite was [illegible] *first occurence* of the great event of a woman's life. Our ceremonial law-givers base their law on the ordinances of the medie val codes, and these, we have seen, enjoin the abs olute necessity of the performance of the Impregnation rite.

PUBLIC OPINION ON THE AGE OF CONSENT BILL.

OUR apprehensions that there would be no proper demonstration against the Bill has been completely falsified, though the reform camp has a monopoly of what some people call "wire pullers." The Hindu Society has been moved to its bottom and meeting after meeting, influential and crowded, have been held in Calcutta and in the Mafassil with the accounts of which we have been literally deluged. The limited space at our command precludes our publishing the proceedings *in extenso* or noticing any but the most important of the meetings. The first in point of time was held at the instance of the Savitri Sabha of Bowbazar on Tuesday last, at the residence of the late Babu Jogendra Chandra Ghose of Taltollah. The spacious quadrangle was crowded by all sections of the community and there were present several representative men including Mahamahopadhya Pandit Bhuban Mohan Vidyaratna, Pandit Rajkumar Nayaratna, Pandit Sasadhar Tarkachuramani, Pandit Chunder Nath Churamani, Pandit Markandeya Sastri, Raja Sasisekhuresur Roy, Kumar Satyabadi Ghosal, Babu Romanath Ghose, Babu Pasupati Nath Bose, Babu Sarada Churn Mitter, Babu Nilcomul Mitter, Babu Jogesh Chunder Dutt, Babu Baidyanath Bramho, Babu Troylokyanath Biswas, Pandit Tarakumar Kaviratna, Babu Monmohun Bose, Pandit Bisessur Pande, Pandit Rajanikant Gupta, the Editor of *Bangabasi* and others among whom there were two Maharatti Pandits, and one Pandit from Dravir. Large as the gathering was the proceedings were orderly throughout and the greatest enthusiasm prevailed. The chair was fittingly taken by Rajah Peary Mohun Mukerjee C. S. I., one of the leaders of the orthodox community, and he was ably supported by a body of learned Pandits.

The proceedings were conducted in Bengali, only one speech, namely, that of Pandit Markandeya Sastri of Orissa being delivered in chaste and fluent Sanskrit, a treat which rarely falls to the lot of a Calcutta audience. Some of the speeches of the evening were very good indeed, and the pity is that short-hand reporting in Bengali has not yet been systematized, wherefore the speeches were not reported in full. The opening speech of the noble president was a calm, temperate and statesman-like review of the situation, and contained an expression of earnest hope that when the correct views and opinions of the orthodox Hindu community at large were laid before Government, it would not fail to give them due weight and consideration. Tracing the present law from the statutes of George III., Raja Peary Mohun showed with great lucidity and force that the Indian Legislature were practically acting *ultra vires* in trying to override the express statutory law on the subject, which it was not competent for it to do. He also pointed out how Lord Macaulay and his colleagues on the Law Commission did not in the first instance make Section 375 of the Indian Penal Code applicable to husbands, for such a thing was unknown to European jurisprendence either ancient or modern, and that it was not till 1860 that Sir Barnes Peacock, then a Law Commissioner, made the ten year limit applicable to wives as well as non-wives. This was aquiesced in by Hindus as according to their religious teaching the pubescent age was not attained till after the tenth year.

Proposed and seconded in some exceedingly good speeches five resolutions in condemnation of the Bill were unanimously adopted. We regret we are unable to reproduce the speeches at length though a flood of light on the question would have been thrown thereby. Babu Saroda Churn Mitter, as becoming a pleader of his reputation, treated of the practical legal aspect of the questio[illegible] that alough in the staten[illegible] reasons" of the Bill pre-mensti[illegible] was justly condemned, it is in the "determined" that twelve shall be the age limit as if the particular physical condition cannot and does not take place earlier in life. He also dilated upon the sufficiency of the present law and pointed out how mischievously the innovation would work. Mahamahopadhaya Pandit Bhubanmohan Vidyaratna with his commanding appearance enlisted veneration and respect and made an earnest appeal for all true Hindus to stake their lives and see that the Bill was not allowed to be passed for the sake of their dearly loved religion which had rarely before a greater crisis to combat with during British rule. He quoted chapter and verse in support of the inviolability of *garbhadhana sanskar* on the first signs of puberty and maintained that undue lengthening of the period of probation to which we referred in our last issue, would be attended with disastrous consequences. The damsel would have to lead an ascetic's life, live on *Havishyanna*, wear only one cloth, sleep on *kusa* bedding and practise similar other austerities, lest extraneous influence should fan her desire, before the time that the husband can be allowed to approach her. Pandit Rajkumar Nayaratna gave a novel and amusing interpretation of the term *ayin* or law, which he took to mean as extending to the sun, or in other words the law of the *Manavas* or descendants of *Manu* are immutable. He also established the necessity of actual consummation as an inevitable component of the *garbhadhana sanskar*. Pandit Markundeya Sastri, whose Sanskrit speech we have refered to above, spoke in a similar strain and he was supported by Pandit Sasadhar Tarkachuramani, who, by a series of exts, demonstrated, as we have tried to do in

our humble fashion, that the law is the same throughout from the *Veda* downwards. Raja Sasi Sekharessur Roy in a vigorous speech refuted the idea about child marriage being the sole cause of our degeneracy and agreed with us in thinking that the real philosophy of the amendment is to be found in the desire of English statesmen to divert popular thought and attention from political to the social channel, so that the agitation disturbances may be less troublesome. If our reformers could be convinced of this our troubles would be at an end. Pandit Biressur Pande argued with great force that the reform would come from inside if reform was needed and possible and in illustration he pointed to the analogous case of polygamy which has been practically extirpated without legislative aid. Pandit Rajanikanta Gupta pictured the disgrace, humiliation, unhappiness, and discord that would reign with the new order of things and exhorted Government not to countenance such a needless revolution of the social structure. With a vote of thanks to the chair the proceedings which lasted over nearly three hours came to a close.

A Meeting of Hindu graduates and undergraduates was convened at the Albert Hall on Wednesday at the instance of some influential graduates, such as Raja Peary Mohun Mukerjea, the Hon'ble Rash Behary Ghose, Babu Saroda Churn Mitter. The meeting was literally crowded to suffocation and Raja Peary Mohun Mukerjee by virtue of his social status and attainments was once more in the chair. The proceedings of the meeting were, however, unfortunately retarded by the uprorious and obstructive conduct of some Bramho students who might be expected to know better. Though in perfect sympathy with the Bill they should have been more tolerant towards the views of those whose protest is based upon a just fear that their religion is about to be violated. They were and are not expected to condemn the bill and their presence at the opposition meetings are no more called for than their behaviour is decent. Every body knows that the general public is not opposed to the Bill, but it is condemned by orthodox Hindus and those who think with and support them. The conduct of the obstruction rendered an adjournment to the College Square necessary where a most successful and enthusiastic open air meeting attended by over two thousand persons was held in condemnation of the Bill. Raja Sasi shekhureloquent appeal to his co-religionists

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earts, and they

ed and successful meeting was evening at the palatial residence of Babu Nandalal Bose at Bagbazar when the Bill once again met with an uncompromising condemnation. Among those who addressed the meeting were Pandits Kaliprasanna Vidyaratna, Rajkumar Nayratna, Uma Churn Tarkaratna, Nritya Gopal Nayratna, and Babu Amritalal Bose. Professor Chundra Sekhur Churamani of Hatibagan was in the chair.

Yet a fourth meeting to protest against the Bill and as successful as any other, was held on Thursday last, at the instance of Raja Rajendra Narain Deb and Maharaj Kumars Nilkrishna and Benoy Krishna at the residence of the latter at Sobha Bazar. Nearly three thousand people were present and the utmost enthusiasm prevailed. Pandit Bhuban Mohun Vidyaratna was in the chair. Maharaj Kumar Benoy Krishna opened the proceedings by stating that telegrams had been received by the President of the Provisional Committee from the following Maharajas, Rajas, noblemen and gentlemen all of them sympathising with the object of the meeting and regretting their inability to attend for some cause or other :—"H. H. Maharaja of Darbhanga K.C.I.E., H. H. Maharani Surnamoyi C. I., Maharaja Jogadindra Nath Roy Bahadur of Natore; Maharaja Girijanath Roy Bahadur of Dinagepur, Raja Surya Kant Acharya Choudhuri of Muktagacha, Raja Haranath RoyChouduri of Dubalhati, Raja Ganada Kant Roy of Jessore, Raja Radha Gobind Roy Saheb of Dinagepur, Pandit Sailajanand Ojha of Baidyanath., Rani Arnakali Devi, of Murshedabad, Babu Bholanath Dutt of Pathuriaghata; Moulvi Mahomed Nizamudin Khan of Madras; Mahamahopadhaya Radhikhit Apte of Tulsibag, and Babu Keshab Chunder Achrya Choudhuri of Benares. Kumar Benoy Krishna also read to the meeting, amidst great applause, the following letter which he had received from Maharaja Bahadur Sir Jotendro Mohun Tagore :—"My dear Maharaj Kumar,—I am sorry I shall be unable to attend the meeting to be held this evening at your house. The Age of Consent Bill, if passed, will, in my opinion, interfere with the religious ceremonies of the Hindus. My apprehension is that the proposed measure, if carried out, is likely to prove, as you say, an engine of oppression." The following is a short abstract of the proceedings which will give our readers an idea of the resolutions adopted at all the meetings.

BABU KALLY NATH MITTER in moving the first resolution said: "It was said that this law was required for the protection of Hindu females from cruel torture (No, no). Now, who were the best qualified to judge that this law was required for Hindu females. They (the Hindus) were the only persons who could properly judge of this matter, and no one else. Let a Civilian acquire as many years' experience as he possibly could, but he would not know—he would never know—the wants of Hindu families (loud applause)." The speaker said that the history of the measure was due to the case of Hurry Mohun Maitee, and he asked whether it was sound or prudent policy that a measure which trenched on their religious susceptibilities should be based on a solitary case like that? (No, no). Now he asked, what would be the result if this measure was passed into law? He did not hesitate to say that it would pave the way to the introduction of the law of divorce in this country. He was certain that the Bill if passed into law would have a most deplorable effect; it would not only subvert the Hindu system, but it would deal a death-blow to it. The Bill he did not hesitate to say was a misguided piece of legislation, and they should respectfully ask the Government to withdraw it. He had much pleasure in moving the following resolution :—

That this meeting, while thanking the Government for its benevolent intentions deprecates all social reforms by the Legislature as at present constituted, and is of opinion that, under present circumstances, any reform affecting our society, to be useful and permanent, must come from within, and not be forced by the present system of Legislation.

DR. LALL MADHUB MOOKERJEE, in secondindg the resolution, said that it had his strongest and heartiest sympathy. As a medical man of many years' standing, he had no hesitation in saying that the Bill was not needed (hear, hear, and applause). He had the privilege of being present at the Medical Society when this question came up for consideration, and he at once divined the motive which had induced the European members to bring up the question for discussion at the Society. In the discussion which followed, he had entered his sole

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and he was glad to say that he entirely agreed with the words of the resolution that any reform of this nature should come from within, and not from without (loud applause). Similarly, as a member of the Public Health Society, he had, in the discussion which followed there, told them that all Indian and Bengali homes were not saturated with the evil for which they wished to legislate. He was glad to say that in this instance his voice had some effect. Although it did not silence the Society, it certainly had the effect of modifying the letter which they sent in to the Government. But he would not despond. They had a statesman ruling over them who was the essence of fairness and justice, and he was certain if it was pointed out to him and his Council that they were treading on forbidden ground, they would desist. And although he had seen their new Lieutenant-Governor only the day before, he could perceive that Sir Charles Elliott was a man of considerable education—a man of great thought. That being so, he felt certain that, if they went about it in the right way, they would be able to convince both that the Bill was a mistake and should be withdrawn (loud applause).

BABU JAGANNATH KHUNNAH supported the resolution.

BABU SITANATH ROY moved the second resolution, which was in these terms :—

That this meeting views with serious apprehension the Bill which has been introduced into the Lagislative Council, raising the age of consent so far as married girls are concerned, and it desires to place on record its emphatic protest against the measure on the following grounds :—

(1)—That it will interfere with the garbadhan and other ceremonies, which are essentially religious, and will thus be in conflict with the gracious terms of the Queen's Proclamation of 1858, and be contrary to the policy and spirit in which Indian legislation has hitherto been carried on.

(2)—That penal legislation touching relation of marriage, which is considered sacred by the Hindus on account of its sacramental character, is not a suitable remedy for a social evil, for the removal of which the Bill in question has been introduced.

(3)—That having regard to the nature of the evil viz., previs premature sexual indulgence, coupled with a possibility of the infliction of bodily injury, the provisions of the Bill are out of proportion in respect of class of offence and the proposed punishment.

(4)—That the proposed Bill, with all possible safeguards, cannot but be inquisitorial in its character, and as such would be a prolific source of unpopularity of the Government and of other evils of a graver magnitude, such as fabricating of false evidence, &c, and that it is undesirable to proceed with the Bill, because the evils which it would create would be of greater magnitude than the one which it seeks to remove.

KABIRAJ GUNGA PRASAD SEN supported the resolution in a Bengali speech, saying that it would interfere with the *garbhadhana* ceremony. He supported his views by medical opinions of this own.

Babu Jagadish Mookerjee, Pandit Sasadhar Tarkachuramani and several other Pandits spoke in support of the resolution.

Babu Romanath Ghose proposed, Babu Kirun Chunder Roy seconded, and Babu Pasupati Bose supported, the following resolution :—

That a copy of the above Resolutions be submitted for the consideration of His Excellency the Viceroy in Council under the signature of the Chairman of this meeting.

The Committee of the Indian Association met at the Association rooms on Thursday afternoon. There will be a general meeting of the Association at an early date to consider the measure.

On Saturday a crowded meeting was held at Gouriberia in the suburbs of Calcutta, and on Sunday another meeting was held at Sikdar bagan, to enter into the details of which it is perfectly impossible.

POWERS OF THE LEGISLATIVE COUNCIL OF INDIA.

THE Age of Consent Bill having been referred to a Select Committee for consideration and report we would respectfully ask the Hon'ble and learned Law Member and his colleagues in the Committee to consider whether the Legislative Council of His Excellency the Viceroy has got the power to entertain and pass the Bill. It was pointed out to the Council by Sir Ramesh Chandra Mitra that the Bill is wholly opposed to the assurances given by Her Gracious Majesty our Sovereign in 1858. That assurance was given in no uncertain voice. Her Majesty not only disclaimed "alike the right and the desire" to impose her religious convictions on her subjects, but also expressly charged and enjoined all those who may be in authority under Her that they must abstain from all interference with the religious belief or worship of any of Her subjects on pain of Her highest displeasure. His Ex- the Viceroy has stated from his place nation of 1858 is "in ory" on the Govern- refore, discuss who say

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cellenc in Cou the highest degree ob ment of India. We need not, th the questions with those captious criti that the Proclamation has not the binding force of law, beyond remarking that the best refutation of their objection will be found in the Proclamation itself in which it is stated that Her Gracious Majesty made the notification and declarations "with the advice and consent of the Lords Spiritual and Temporal and Commons in Parliament assembled."

We are now in a position to show that there is an unquestionable embargo upon the powers of the Legislative Council of His Excellency the Viceroy to interfere with the religious rites and usages of the people of India. It goes without saying that legislative bodies do not possess plenary powers of legislation in all matters. They are controlled in some cases by the constitution of the country and in others by some superior power. The powers of the Legislative Council of India have been restricted by the Parliamentary Statute constituting the Council in several respects, and among the restrictions so imposed by sec. 22 of the Statute is one which prohibits the Council to make "any laws or regulations which shall repeal or in any way affect any of the provisions" of 3 and 4 William IV Chap. 85. Now sec. 52 of the last named Statute made "all enactments, provisions, matters and things relating to the Governor of Fort William in Bengal in Council in any Act or Acts contained so far as they were then in force binding upon and applicable to the Governor-General of India in Council," and one of the provisions which is therefore

binding on the Governor-General in Council and which the Legislative Council of India is expressly prohibited to repeal or modify in any way is that contained in Sec XVIII of 21 George III, Chap. 70. That Section runs as follows. "And in order that regard should be had to the civil and religious usages of the said natives, be it enacted, that the rights and authorities of fathers of families and masters of families according as the same might have been exercised by the Gentu or Mahomedan law shall be preserved to them respectively within their said families; nor shall any acts done in consequence of the rule and law of caste respecting the members of the said families only be held and adjudged a crime although the same may not be held justifiable by the laws of England." Nothing could be stronger or more unequivocal than the pledge herein given for the protection of the religious rites and usages of the peoples of India.

We do not for a moment admit that those rites and usages countenance in the slightest degree any act which is held a crime in enlightened countries. We have on the contrary repeatedly said that the Hindu religion provides sufficient sanction for brutal conduct on the part of the husband and that stray instances of such conduct which are not only possible in other countries but are perhaps of more frequent occurence there than here, should not justify the enactment of a law which does open violence to our religion. The force of the prohibition contained in the section, we have just quoted, is therefore *a fortiori* much greater than it would otherwise have been. It is not with a crime "done in consequence of the rule or law of caste" with which the Legislature has to grapple, but the Bill on the contrary aims to strike a heavy blow upon a religious rite which is unassailable on moral, if not also on physiological, grounds. Whether the effect of the proposed measure would be to do violence to the religion of the Hindus is not a question of which, we think, His Excellency the Viceroy and the Hon'ble Law member are the best judges. Instead of making an assumption of fact, on properly speaking no evidence whatever, in a matter which to a foreigner is one of great intricacy and difficulty, the Government of India and the Legislative Council should ascertain by proper enquiries and by the examination of experts on oath, if necessary, whether the provisions of the Bill would be an infringement of the religious rites and usages of the Hindus. If the arbitrary dictum of the Legislature, unsupported by any evidence, were to decide the character of a proposed measure with refe[illegible] to the religion of a pe[illegible] assurances given by [illegible] Her Proclamation and [illegible] British nation h[illegible] be a mere [illegible] the pledge given by the [illegible] Parliamentary statutes would [illegible] mockery. We need hardly say that in a country like India where religion has so strong a hold upon the minds of the people one of the things which have bound the people to the British rule is its policy of religious toleration and the consideration shown to the religious beliefs and usages of the people. It is most undesirable that this feeling of security from aggression in religious matters should in the least be shaken. But apart from that consideration the purely legal aspect of the question is one of no ordinary importance. Before the Legislature decides upon passing the Bill into law it should be thoroughly satisfied that it is not interfering with the religion of any section of the people and acting contrary to the injunctions of our Sovereign and of the statutes of Parliament. There have not been many instances of Courts of justice declaring Acts passed by the Legislature *ultra vires* of their proper authority. It would be a strange spectacle if after the Bill is passed a person placed on trial for violation of its provisions were to question the authority of the Council to pass the law and prove on the evidence of well recognised experts that in passing the Act it assumed a power which it did not possess. In this connection it would be well to bear in mind the principle laid down by Sir Lawrence Peel in the case reported in 1 Taylor and Bell, 391, "It is the province of the Courts of justice of the country to decide on the legality of Acts of the Legislature if a suit is instituted to decide whether the Legislature has or has not exceeded the limit within which it may legislate."

Latest News and Notes.

HIS IMPERIAL Highness the Grand Duke Cesarewitch of Russia, accompanied by His Royal Highness Prince George of Greece and His Imperial Highness the Grand Duke George Alexandrovich of Russia, will arive at Howrah Station by a special train to-day at 4-33 P. M. Owing to a recent death in the Russian Imperial family there will be no State Ball in honour of the Cesarewitch, as was originally intended. There will, however, be a State Banquet and Reception at Government House to-day, and a Garden Party on Monday, the 2nd proximo. His Imperial Highness will also dine at Belvedere to-morrow, and after dinner there will be a reception. His Imperial Highness will proceed to Darjeeling on the 28th, returning in time to attend the race meeting on the 31st. He will spend only some four days in Calcutta itself, leaving for Southern India *en route* for Colombo on the 2nd February.

HIS EXCELLENCY the Commander-in-Chief arrived at the Presidency by special train on Friday last.

LADY LANSDOWNE will hold a meeting of the Central Committee of the Dufferin Fund at Government House on Thursday next.

LORD WENLOCK, accompanied by Lady Wenlock, party and staff, arrived at Madras by mail train on Friday morning. There was a large assemblage at the station to see the arrival, and there was a public reception. Lord Wenlock was afterwards sworn in as Governor.

PARLIAMENT re-assembled on Thursday after the Christmas vacation. Sir John Gorst in the House of Commons gave notice that he would introduce the India Councils' Bill to-day.

WE much regret to hear that Mr. Bradlaugh has been seriously ill with heart and lungs complaint. It is, however, somewhat reassuring to learn that he is now a little better.

ON Thursday the 29th instant the India Club [illegible] entertain His Honor the Lieutenant-Gover[illegible] a large gat[illegible] nor at an evening party, w[illegible] gathering is expected. The annual steamer party of the Club will be given sometime in February.

MR. George Bancroft, the great American Historian is dead. His History of the United States as our readers know is a masterpiece of constitutional history.

A PRELIMINARY meeting was held on the 18th instant, at No. 4, Theatre Road, to discuss the question of establishing a Society for the promotion of Indian industries and of opening a school for technical education. Mr. Schwann, who has just left India, was in the chair and the following resolutions were adopted:—

"Resolved that the gentlemen, here present, form themselves into a Provisional Committee for the purpose of establishing a Society for the promotion of a Technical School in Calcutta, and the development of technical, artistic and economic training with a view to the advancement of commerce and manufactures throughout the Presidency of Bengal."

Resolved that the following gentlemen may be requested to act as honorary corresponding members of the proposed Society—Sir Bernard Samuelson, Sir Phillip Magnus, Sir Henry Roscoe, Sir George Birdwood, Sir William Hunter, Arthur Dyke Acland, Esq., P. M. P. Pythian, Esq., Bombay J. E. Reynolds, Esq., and S. Smith, Esq."

It was further resolved that Babu Narendro Nath Sen should act as Secretary to the Provisional Committee, and Mr. T. N. Mukharji as Assistant Secretary. It is proposed to hold a public meeting shortly for the formal establishment of a Society or Association for the promotion of Indian industries. &c.

WE feel it our duty to make room for the following from the *Englishman*:—

We are glad to be able to say that the statement made by the *Indian Mirror* about a "civil war" in the Police Commission is a greatly exaggerated reference to a trifling incident which occurred in the course of a discussion. The work of the Commission is being carried on so very smoothly that at the close of the discussion on Thursday last Raja Peary Mohun Mookerjee thanked the official members, and particularly the President Mr. Beames, for the courtesy and consideration shown to the non-official members of the Commission.

SIR JAMES HANNEN has been appointed one of the Lords of Appeal, in place of the late Sir Barnes Peacock.

SIR CHARLES WARREN, the late Commissioner of the Police, London, is at present on a tour through India, and has arrived in Calcutta. He is going to Singapur to take up his new appointment as officiating Commander-in-Chief of the Straits Settlements.

AT Friday's meeting of the Council Sir Andrew Scoble presented the Report of the Select Committee on the Bill to amend the Indian Christian Marriage Act, 1872, and the Bills to amend the Indian Marchandise Marks Act, 1889, and the Sea Customs Act 1878, were referred to a Select Committee consisting of the Hon. Mr. Hutchins, the Hon. Sir A. Wilson, the Hon. Mr. Bliss, the Mr. Hon. Nugent and the Mover, with instructions to report within one month. The Age of Consent Bill was referred to a Select Committee consisting of the Hon. Mr. Hutchins, the Hon. Khan Bahadur Muhammad Ali Khan, the Hon. Rao Bahadur K. L. Nulkar, the Hon. Mr. Bliss, the Hon. Sir Romesh Chunder Mitter and the Mover, with instructions to report within five weeks. The Bill to amend and supplement the Indian Ports Act, 1889, was referred to a Select Committee, and a Bill to amend the Inland Steam-vessels Act, 1884, was introduced.

AN influential deputation of the citizens of Calcutta waited upon His Honor the Lieutenant-Governor on Wednesday to present an address of welcome on his assumption of the high office. Kumar Debendro Mallik in introducing the deputation said:—

[illegible] noble and humane effo[illegible] ticide in Rajputana, your ex[illegible] famine-stricken brethren in My[illegible] judicious and beneficent administrati[illegible] and your labour as President of the Finance Committee, which has effected a large saving to the Imperial Exchequer, and consequent reduction of the burden of taxation upon us, deserve our warmest thanks and gratitude. These lead us to expect with confidence that the interests of our mother Province will in no way suffer in your hands. We trust that the progress of education, and improvement in various directions, inaugurated by our Honor's noble predecessors in office, shall receive under your fosteing care and attention that stimulus and encouragement which they deserve, The benefits conferred on our country by those great statesmen have been innumerable; they have endeared to us the British rule and laid us under a deep and lasting debt of gratitude to our most Gracious Sovereign and the noble British nation. We hope to see your honor's name enshrined in that glorious temple of fame, which the good deeds of those great men have created, along with those of the great benefactors of our country.

THE address which was remarkable for its colorless generalities ran as follows:

All important changes in an administration always awaken expectation, and though we are conscious that the position you have now attained is one of great difficulty, the success which has marked your career in other offices, the warm sympathy you have invariably shown to those under your charge, and the kind interest you have taken in their welfare, the strength and independence of mind you have always displayed in the discharge of your duties in the administration of Assam and as member of the Viceregal Council, your varied experience of the country and its people inspires us with confidence that your Honor will fully realise the responsibilities of your office; that all interests will receive due consideratfon at your hands; and

that justice will be done to all. And we are confident that the Province under an administration which will be guided by such large experience, ripe judgment, and deep sympathy for all classes alike, will enter upon a period of peace and prosperity.

THIS was appreciated by Sir Charles Elliott very much as His Honor in his reply observed :

I notice that in the address no special subjects are referred to and I am glad that it is so because you will well understand that it would be difficult and unwise for me at the present time to pledge myself to any particular course of action as matters regarding which I have much to learn, concerning the stage wnich the progress has reached in the different departments with which the Government is concerned. But with regard to the work of administration itself, I can only say, and I need only say, in general terms, that my view of it is that the first duty of a ruler is to obtain a minute and careful knowledge of the condition of the province and of its people, of the wants of the different sections of the community, and of what may be done, and what has been done, with regard to the different measures which concern to the advancement of its moral and material welfare.

REGARDING the *modus operandi* that His Honor proposes to adopt the reply went on to say :

There are two ways, gentlemen, in which the Government of India and the Government of Povinces can acquire that detailed and precise knowledge of the wants of the country which I consider to be the first desideratum. One of these—and it is one to which I attach the highest importance—is the method of personal inspection. It is one of the great disadvantages of the position of the Lieutenant-Governor of Bengal that he is not able to travel through the country to the same extent, and with the same opportunities of observing, that Lieutenant-Governors and the Governors of other provinces are able to travel. During the time when tours of inspection can be best conducted, it is almost impossible for the Lieutenant Governor of Bengal to leave Calcutta, when His Excellency the Viceroy and the Council are sitting and still more so, at a time when the Legislative Council of the Lieutenant-Governor of Bengal is engaged in legislative work. This I consider one of the greatest drawbacks, and it can only be overcome by a method which I propose to adopt of taking as many short tours as possible, into parts which are accessible from Calcutta in a few days during the cold weather and by following the example, which has been set by my predecessors of travelling on tours during the rains. The other method by which the Government can obtain the required information is by confidential, free and open intercourse with the leaders of societies, such as those I see before me; and this is a method which I shall adopt to the utmost of my ability, and I trust, indeed I am confident both from my knowledge of those among you who are my friends, and of those others whose acquaintance I hope to make personally and more intimately, I shall receive that assistance from you, which will enable me to obtaiu that information.

His Honor has already given effect to this scheme of short and unostentatious tour and means to give himself little rest if it is to be carried out in its entirety. A second progamme has already been laid down and His Honor will leave Calcutta for a brief visit of inspection of the Canal works at Midnapur on the 6th or 7th proximo. Returning to Calcutta, he will again leave for Chittagong on the 13th. This tour will probably be extended to Dacca. This earnest of good work will greatly raise his Honor in public estimation. The most important feature of His Honor's reply was the enunciation of Government policy in regard to the Congress which will set at rest many controversies on the subject. We will take an early opportunity of examining His Honor's remarks.

THE annual Convocation of the Calcutta University was held at the Senate House on Saturday last when 58 M.As., 427 B.As, 158 B.Ls., 1 M.D. and 6 M.Bs. received their degrees. There were six lady graduates altogether and they were each loudly cheered by their fellow-graduates on receiving their diplomas. His Excellency the Chancellor delivered a short address in the course of which His Excellency regretted the recent irregularities in connection with the Ripon College and explained the action of the Government of India upon the question :

It is most important that we should remember how the case stood when it came before us. The question had been dealt with in the first instance by the Syndicate, which may, I think, be properly described as being, for ordinary purposes, the Executive body of the University—a body which, as I understand your constitution, derives its authority from the Senate, and acts under its mandate. But when the case came before the Government of India, we found that the Senate, acting within its rights, had taken the matter out of the hands of the Syndicate and was still engaged in dealing with it itself. The question which we had to decide was, therefore, not so much whether the stronger measures proposed by the Syndicate or the milder courses which found favour with the Senate, best met with the requirements of the case, as whether, while the Senate was still dealing with the question, which undoubtedly concerned it, the Government of India ought to intervene and upon the assumption that the University was not fit to be trusted to deal adequately with the case, resort to a kind of *coup d'etat* which would have had the effect of, for the moment, superseding Senate and Syndicate alike. We felt that under these circumstances we could not, while the matter was still *sub judice* without dealing a blow at the authority of the University, take the matter out of its hands. (Applause.)

I am glad to hear that the persons responsible for the administration of the Ripon College have been able to satisfy the University authorities, including the members of the Syndicate, that they have taken adequate precaution against the recurrence of such deplorable incidents (applause), and the question has been disposed of in, and by the University, and without the intervention of the Government—an intervention which must always be contemplated as possible in an extreme case, but which should, I feel no doubt be resorted to as rarely as possible.

REGARDING the recent election of Fellows of the University His Excellency observed :—

I am sufficiently pleased with the results of the little electoral experiment which we have conducted here, to promise you that it shall be repeated next year. The only improvement which I have to suggest is that you may probably find it possible to devise some means of giving what might be called your out-voters —I mean the M. As. who are resident in the mofussil —an opportunity of signifying their wishes as well as the gentlemen who reside in Calcutta or the immediate neighbourhood. (Applause). I take this opportunity of publicly expressing my thanks to a body of graduates, numbering nearly 200, who were kind enough to write me a letter of thanks, in which they expressed their appreciation of the privilege conferred upon them. It is very satisfactory to me to know that it possesses a real value in their eyes, and I feel sure that they will continue to exercise it with due care and a proper sense of responsibility.

DR. GURU DAS BANERJEE, the Vice-Chancellor delivered an able and exhaustive address in which he briefly touched upon some of the incidents of the last academic year including the proposal for amendment of the Act of Incorporation and the determination of the Syndicate not to appoint any one as an examiner of a subject which he happens to teach in any school or college. After recounting the losses sustained by the University during the year under review by the death or retirement of fellows, the Vice-Chancellor went on to say : —

Our list of endowments has received three important additions during the past year, important if not for their pecuniary value, certainly for the value that attaches to them for the honored names with which they are associated. The endowments are made by the Keshub Chunder Sen, General Trevor, and Prasannakumar Sarvadhikari Memorial Committees. The prizes and medals founded may not be competed for by many, and can be attainable only by a few ; but the saintly life, of Keshub Chunder, the distinguished public career of General Trevor, and the varied scholarship of Prasannakumar, the memory of which they serve to recall, are examples that must produce in every generous heart a yearning after what is good and great.

THE Vice-Chancellor then took a comprehensive view of the duties of the University as a teaching and examining body, duly weighed the results that had been achieved and indicated what more has yet to be accomplished in the near future. He exhorted the graduates to be true to their traditions and reminded them of the noble precept : "Unto whomsoever much is given, ofhim shall be much required."

THE Incenerator with its 200 feet chimney is not yet popular. There was an official inspection on Monday morning when the stereo-typed satisfaction was recorded though some of the Commissioners present were of a different opinion. The neighbourhood regards it as a nuisance rightly or wrongly. "Legal Advice Gratis" writes to a contemporary :—A prosecution under Section 278, or any other section of the Indian Penal Code, will not be at all expensive, but would, I believe, put a stop to the nuisance for ever. Even though it may after all turn out that the smoke and vapour of the chimney are not injurious to health, as there is no knowing what the verdict of professional men would be, since they have a very happy knack of differing in their opinions very often, the prosecution cannot fail. The definition of a "public nuisance" in the Penal Code is wide enough to cover this particular nuisance. It speaks, among other things, of "annoyance to the public or people in general who dwell or occupy property in the vicinity." The words of an eminent lawyer are very clear on the point. He says :—"It is not necessary that a public nuisance should be injurious to health ; if there be smells offensive to the senses that is enough as the neighbourhood has a right to fresh and pure air." The town has nuisances enough without fresh ones being implanted at an enormous cost and if the incenerator *does* prove a nuisance, of which we ourselves express no opinion, litigation should hardly be courted.

THE *Englishman* has been at mighty pains to ferret out cases under the rape section of the Penal Code and the labours have resulted in a veritable mouse. Our contemporary's researches brought to light a prosecution in the old Supreme Court days which fell through. In absence of anything better this was taken as a sufficient answer by itself to the "Dead letter argument" as the opposition slang goes now-a-days. A correspondent whom the *Englishman* "believes to be well-informed," has now come to his rescue and gives him an old Rajshahye case in which there was a downright conviction. Speaking of the wife our contemporary says :—

She narrowly escaped death, but only to succumb to cholera while in Hospital. The moral husband was convicted, and he might well have been hanged instead of transported. We may have more to say of other cases hereafter, but meanwhile it is surely right that Government should make full inquiry from Rajshahye as to this particular instance, and publish the judgment. Sir Romesh Chunder Mitter said there had been no cases, but in addition to the above Rajshahye furnishes another about the same time of a monster who first violated and then murdered his child-wife, for both of which crimes he was convicted. This case also was appealed to the High Court, and it is suggested as a possibility that the appeal may have come before Sir Romesh Chunder Mitter himself.

We do not know if our contemporary means to insinuate that Sir Romesh Chunder deliberately kept back what was within his knowledge, though such an insinuation would be perfectly consistent with the reform tactics. Some more authentic information might have helped in verification, though it appears to be somewhat ridiculous to invoke Government aid in the ferreting process. Suppose all the three cases our contemporary refers to did come up under the Section and supposing that Sir Romesh Chunder's statement that there never has been a successful prosecution under the Section was not based upon facts, we are afraid our contemporary's case would not be advanced very materially. Three cases in thirty years in a population of 250 millions is not so alarming a figure as some other figures of a similiar character regarding Great Britain that *Truth* collected some time ago. Mr. Stead's revelations about Maiden Tribute to modern Babylon which led to panic legislation was assuredly on a larger scale, and if filth could be answered by corresponding filth of larger magnitude our contemporary's logic would not hold water long. For the

matter of that there must be black sheep in every fold and isolated exceptions of brutality only prove the rule about the Hindu husband being considerate and solicitous for the wife's comforts, conveniences and health. No Hindu husband would ever think of approaching his wife whether adult or otherwise when she is *sick*. And yet when that brute of a D'Cruz wanted to murder, and very nearly succeeded in murdering, his wife because during sickness, as she termed it in Court, she declined to satisfy him he got off with nominal punishment. But dead letter or no dead letter the amendment is objectionable and it is the duty of every honest Hindu to see it thrown out. All the worse for society if it is not to be a dead letter, for even as a dead letter Sir Romesh Chunder justly apprehended that it will be mischievous in the extreme.

WE object to side issues being raised in this concern by drawing erroneous analogies about *kulinism* and absent and disabled husbands. It is a well-known rule of jurisprudence and religion that sins of commission are regarded much more severely than sins of mere omission and inability or disability cannot be allowed the same footing as intentional and deliberate neglect. The injunction is imperative when the husband is *sannidhau* or in the neighbourhood, which as we take it sufficiently answers the captious analogy. As regards penalties they are more of the after-world than of this, which to the devout Hind is a matter of sufficiently grave concern. *Kulinism* of the basest type as quoted in justification of Government interference is what no good Hindu countenances or regards with anything but shame and humiliation. It is a sectional artificiality fruitful of evils which cannot rule the community at large. There may be variation in the customs of different classes controlled by inevitable circumstances but the principle in the main remains untouched.

WE have seen that both the Viceroy and Sir Andrew Scoble base their support to the Bill upon the assumption that the custom that will be violated by it when passed into law has no religious sanction. As soon as this assumption is [illegible] and it has been already disproved [illegible] question, the Bill must be abandoned or [illegible]s Proclamation violated. There is no [illegible] between the two courses and the Government cannot afford nor can be expected to choose the latter. The supporters of the Bill in the Press therefore, now think it their duty to maintain that it is not obligatory upon the Government to regard the religious customs of the people, if only a few go-aheads will discard them or condemn them as absurd. One contemporary says:—

"The opposition to the measure now before the Viceroy's Legislative Council rests on the assumption that the Government of India is bound to subordinate the claims of justice and humanity to any pretence of religious obligation, even where such pretence is only put forward by a section of the Hindu population, and its authority is disproved by the fact that it is ignored by the great majority of intelligent Hindus in practice, and wholly condemned by numerous enlightened Hindus of whose devotion to their religion there can be no question, but who are capable of interpreting the *shasters* for themselves instead of relying on the teaching of an ignorant and bigoted priesthood.

THE intelligent majority in the meantime is sought to be won over by anathemas that will drive terror into the weak and wavering. If you oppose the Bill you are not worth your salt, your enlightenment is "skin-deep" as the *Pioneer* observed in regard to Sir Romesh Chunder, and for the sake of your reputation for civilization you are bound to support Government in its revolutionary measures. The logic and the phraseology of the Allahabad thunderer has been borrowed by the Editor of the *Indian Daily News* thus :—

The opposition that is being manifested to Sir Andrew Scoble's most reasonable and carefully-guarded Bill is a melancholy proof that the civilization which British rule has given to India is only skin-deep. The fact that men of education, position, and influence, who might be supposed to cherish a desire to see their countrymen raised in the scale of humanity, are found to encourage ignorance and gross superstition, instead of endeavouring to teach a higher morality, must be very disheartening to friends of Indian progress. There is, as we pointed ont some time ago, great need for an authoritative revision of the Hindoo scriptures. Would it not be possible to get together a convocation of learned Hindus, competent Sanskrit scholars, from various parts of the country, to decide what is not orthodox in the proper acceptation of the term—that is to say, what observances are enjoined by the true scriptures, as distinguished from the mistaken interpretations and additions of translators and commentators? Such an authoritative investigation would purify Hinduism, and would be a help to the cause of good government,

We do not know if Anglo-Indian reformers also are to be on Revision Commission for otherwise the intelligent majority would but have a poor change. Medical opinion upon which Government depends does not recognise *established maturity* till 25 or thereabouts and enlightenment has to be strengthened by extraneous support. The Philosophy of the skin-deep argument which is the real politics of the innovation as we ventured to divine last week is regarded as unanswerable. "If you have then barbarous customs and defend them when we propose reform why then you are unfit for political liberty. Those of you who have shaken off the trammels of religious customs and may therefore claim such liberty are also unfit for it because you are of veritable minority, though it may sometimes be convenient to call you an intelligent majority. Unthinking British constitutioners that support the Congress demands please take note of this and consider if you will countenance barbarity." Our reforming friends will never see through the ruse.

THE Hindu objection to the Bill among others is that it is a thin end of the [illegible] is fairly [illegible] end of the wedge. The cat is fairly out of the bag when in conjuring Government not to accept any of the reasonable compromises suggested on behalf of the Hindu community the sage of the *Indian Daily News* thus remarks :—

We trust the Government will adhere to Sir Andrew Scoble's Bill and consent to no feeble compromise, which would not only defeat the immediate object of the measure, but would constitute a stumbling-block in the way of a further advance a few years hence in the direction pointed to by the medical evidence and approved by the most enlightened Native as well as European public opinion.

The Viceroy from his place in the Council Chamber, however, told a somewhat different story which might be considered with advantage before thus alarming the community.

SOME old fishwives complain of the nauseating tone of the discussion. This sublimity in the ridiculous might have made the unsuspecting suppose that Billingsgate has been closed. No such catastrophe has luckily, however, yet befallen, and yet this strange forgetful news of the nauseating character of the subject itself which has been needlessly provoked. Euphemistic gilding does not answer when you have to give a spade its proper name and though the reform cause may thereby prosper the commnnity most concerned has to keep itself wide awake. The Daily, the monthly and the weekly press, vernacular or otherwise, must of needs be inundated with filthy matters admitting of no minicing, and we hold Government and its supporters answerable for the deleterious effect that the unsavoury discussion must have upon the morals of our young men and women. Sir Alfred Croft has been on the look out for the improvement of youthful morals, can he even by his terrorism on innocent timid Pandits stem the baneful tide ?

THE *Indian Mirror* is very angry at our having called him a Bramho organ. But he would not be called a *Vaidik* either, and we do not know how to describe one who is neither fish, nor flesh, nor good real herring. That our contemporary is not a modern Hindu he himself admits, and he would wipe off history and evolution and by a strike of the pen restore us to pristine Vedic purity of which we confess we have a very inadequate idea. Before taking in hand summary Vaidik reform it might be to some little advantage to ascertain what may be in the Vedas, for the reformer does not seem to have a notion of it. We have done our humble best to trace our present religious institutions from the Vedas, and we have not been able to find out where the former do violence to the religious teaching of the latter.

OUR contemporary makes a pitiful confession when he says:—"We have been lamentably ignorant of our own *Shastras* and our Vedas." Just so, and that is why we would advise our contemporary to observe silence till he picks up a little knowledge first hand in regard to these matters. But that is impossible, and Rai Bahadur or no Rai Bahadur, the translators are to be the only refuge in his case. He has no faith, however, in the existing translations and calls upon Government "at once to have the Vedas and *Shastras* competently translated." That seems to be a pretty large order but the reforming wheel had better stop till this very reasonable requisition is complied with in its entirety.

THE *Hindu* of Madras effectively belies its name :

"This gentleman (Sir Romesh Chunder) opposed the Bill on the ground of its being in his opinion an outrage on the orthodox susceptibilities of the Hindus and an infringement of the Proclamation of the Queen. That the orthodox Hindus are opposed to the measure now before the public is well known; his colleagues as well as himself know it. But that a person of his culture and experience should think that this amendment of the Penal Code is opposed to the spirit of that memorable document suggests and comments on the moral weakness of even our best educated countrymen. In having bound themselves to abstain from all interference with the religious belief and worship of the people, the English rules have not done so to respect the grossest outrages on humanity and justice. That the vicious customs to which Sir Romesh's countrymen so tenaciously and with such apparent satisfaction cling is an outrage of this description, we cannot believe that the ex-Judge will deny. The object of the present attempt is to discourage this custom but not to show disregard to the religious feeling of the Hindus. Even should it have this effect if the religious feeling wounded were of a nature opposed to the obvious dictates of justice and humanity, it is clearly the duty of the British rulers to do what they think right unmindful of what the priests and old women might say or think."

Even the Government dares not put its case so high. Angels may fear to tread where beings of another class would not hesitate to rush in.

THE *Hindu*, however, soils its own nest very badly indeed when it is reduced to the strait of giving the Government the following warning :

"No more mistaken view can be taken of the duty and responsibility of the Hindus of culture and influence whom the Government consults in all its legislative undertaking. In the present state of the country it is almost impossible to ascertain the opinion and feeling of the masses on any given subject. if the utterances of that section of them which finds access to the Vernacular Press and the platform be assumed to be the genuine public opinion, and if that opinion were binding upon the Native members of our Legislative Councils, hardly any progress can be possible. The very justification of the absolute supremacy of England in this country is the superior morality and civilization of English nation, and the opinions of the Government representing such a nation should be as a rule in advance of those of the Indian people."

If this be about religion and religious customs and institutions how much more injurious the admission must be in matters political. We are sure Government will not fail to take notice of this when mass meetings are next flung to its face as political realities.

THE object of creating a diversion in the camp of the claimants for political reform will have been sufficiently won and some thing won besides. The sympathies of the English people which are being steadily gained

in the cause of political reform will have been estranged by glowing accounts of inhuman barbarities akin perhaps to those of the horrid *Sati* rites, and it will have been abundantly demonstrated to the satisfaction of the civilized people of England that we are unfit for constitutional liberties. The reformers will also be declared disqualified, for they by themselves do veritably form a "microscopic minority" and Hindus, for aught we know, would not care a pin for political reform at the sacrifice—for it comes to that—of their dearly loved religious institutions which have been for thousands of years and will, let us hope for all time to come, be the manistay and bulwark of their society. Would that short-sigated reformers could view the matter in this light of terrible reality. Our energies and resources would not then have been wasted and neutralized in the manner that they must be.

THE *Statesman* notices that the Victorian Legislature has a Bill before it dealing with the age of consent. Hitherto in that colony the period of absolute protection for girls has been twelve years, after which age proof of consent was considered a valid defence for an accused person. It appears that, owing to the numerous cases of violence to young girls which have taken place in the colony, it has been found necessary to amend the law on the subject and to fix the age of consent henceforth at fiften years. The only objection to the Bill that has been put forward is that it is not sufficiently effective in securing the punishment of those monsters who do violence to a girl under the age of twelve. The age of consent question in Victoria has, it must be understood, no reference to marriage, but bears mainly on the subject of seduction and rape, the latter being still a capital offence in most of the Australian colonies. The colonies we take it have no hard-and-fast marriage laws like the Hindus, and yet their marital rights are to be held sacred. The Indian legislature might well take a leaf out of the Victorian legislature.

WE welcome in this crisis an able treatise on the Rites of *Garbhadhan* by Pandit Sasadhar Tarkachuramani. The Bengali original has been hurriedly translated into English for the benefit of our Legislators, in whose hands it was placed early on Friday morning so that they might have time to consider it before they referred the Bill to a Select Committee. The leading text law on the subject has been quoted, and the Pandit has not needlessly encumbered the treatise with unimportant and obscure authorities. He says "all those religious books which are indisputably binding and obligatory on us will be my chief guides." It behoves our Government to shift these authorities carefully before proceeding to legislate on the subject."

THE cooly question is now presented to the public from a novel and a somewhat amusing point of view. The Doars planters loudly complained sometime ago of the misdoings of *arkatis* and hardly have their grievances been remedied than the Planters' Association find it their unpleasant duty to charge the Government itself of *arkatism* of a base and intolerable kind. In a memorial addressed to Sir Charles Elliott, the Association, after describing how garden sirdars induce able-bodied Goorkhas from East Nepal and others to imigrate to their gardens, go on to complain that Civil and Military recruiters reap the benefit of their expensive baits :—"Their practice is to make a tour of the districts in which your memorialists' gardens are situate ; to obtain surreptitious interviews with the labourers employed there, either in the coolie-lines themselves, the local bazaar, or elsewhere in the vicinity ; and, by a glowing description and illuring prospects of pay and other emoluments, far exceeding in attractive power the monthly income received by their hearers and the savings likely to be accumulated by them as garden coolies, to induce the more able-bodied men to leave their employ and either to enlist in Her Majesty's Native Army or to accept employment as Transport coolies attached to the forces serving in the field." The memorial further proceeds to state :—"There is no reason, either in justice or equity, why, merely to avoid a little personal trouble, and the expenditure of time and money upon the journey to and from Nepal and upon recruiting operations there, the Civil and Military recruiters should be permitted to take advantage of the trouble, time, and money expended by your memorialists' sirdars, and deprive your memorialists—to their great detriment—of the wel-earned result of that expenditure, by enticing away from your memorialists' gardens the male labourers whose services are so essential to the welfare of the tea industry." Possibly garden service is more "oderous" than military service or service on the railways, in the Public works or the forest department, and hence these cessations which Sir Charles Elliott is conjured to stop. But though His Honor may control the latter departments of public service if he is convinced that he should, it is difficult to see how he can similarly control the Military *arkatis* There is a Bengali proverb about crows eating a crow's meat which some mischievous wag at our elbow would have quoted in this connection.

FATHER Cus of Chotanagpur is not the only heroic Missionary who is cursed by the people, for forcible attempt to present the Bible or the rifle seems to be the doctrine that is receiving larger acceptance every day with its natural results. There has been an ill-concealed feeling of late among those who pay for these expensive Missions, that they are getting rusty and out of sort, and, therefore, not worthy of maintaining, at all events in all their splendour and some of them had better transfer their scenes of operation among the Fiji islanders where the chances of success would be greater. Though by no means under-valuing missionary work in the past in the cause of the educational advance of this country, we had been inclined to think that the daily growing opinion referred to above was sound in the main. But the missionaries themselves would persist in viewing the situation otherwise, for with yearly occurring scarcities the cause does not possibly appear so hopeless to them. They are perhaps struggling for existence, in doing which, however, they would do wisely to keep within reasonable limits. As soon, as they would attempt higher flights they would make themselves disagreeable as Father Cus did and as some Bankura Missionaries have been doing recently. The graphic accounts about fierce assaults by infuriated mobs supported by the Police, were of course all moonshine and we did not care to notice them, till the excitement had cooled down all round. Special constables including gentlemen of respectability suspected to be connected with the disturbance, were sworn in because incendiarism also accompanied it. It is, however, noticeable that it was not the local Missionary School only that was burnt down but the Vernacular School also, which was recently started in opposition, owing to the determination of the people not to send their children to Missionary Schools any more. For the sake of public peace it is imperative that the real facts should be got at and the culprits brought to book, no matter whether Hindus, Christians or Mussulmans. But sensational alarms of moonlighting will not answer the purpose, nor restore the belligerents to a proper sense of duty. The inhabitants of Bankura have submitted a memorial to His Honor the Lieutenant-Governor asking for a special enquiry.

Correspondence

Calcutta, January 20, 1891.

TO THE EDITOR OF HINDU PATRIOT.

SIR,

I have received many letters enquiring what has been the result of our late President, Mr. Pherozshah Mehta's reference to His Excellency the Viceroy, on the subject of certain orders of the Bengal Government to which the Congress took objection.

I am now in a position to publish His Excellency's final orders on this subject, which I hereto annex.

I am quite sure that all thinking men will feel deeply grateful to H. E. for the kindly, straight forward and liberal spirit in which he has dealt with the entire question of the attitude which it behoves Government servants to assume in regard to the Congress, and all other political and quasi-political movements working, like the Congress, by open constitutional means. If now officials throughout the country will only loyally abide by His Excellency's explicit instructions—and knowing the service as I do I feel confident that the great majority *will* do this—much of the bitterness that has hitherto characterised the struggle for reform will disappear, and it even seems possible that within a few years the time may arrive for another step, and the Government, instead of remaining neutral as now, may find itself in a position to co-operate heartily with both Liberal and Conservative parties in their efforts for the common good.

Under any circumstances this candid and characteristically British declaration in favour of freedom of opinion and actions in political matters in the cases of *all* private persons (no less important in its way than Lord Metcalfe's in favour of freedom of the

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION AND DISEASES OF THE CHEST.—The Medical Profession of all countries now consider Dr. de Jongh's Light-Brown Cod Liver Oil as incomparably the most valuable remedy for Consumption and Diseases of the Chest No remedy so rapidly restores the exhausted strength improves the nutritive functions, stops emaciation, checks the perspiration, quiets the cough and expectoration or produces a more marked and favourable influence on the local malady. Dr. Waudby, Physician to the Hereford Infarmary, writes:—"I can take Dr de Jongh's Light-Brown Cod Liver Oil without any difficulty or dislike, and with as little inconvenience as water alone. Not only in my own case, but in many others I have seen, it has caused an improvement of chest symptoms and an increase of weight, so soon and so lastingly, as to be quite remarkable. I believe Dr. de Jongh's Oil to be the most valuable remedy we possess for chronic and constitutional disease." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, pints, and quarts, with his stamps and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists, druggists and store-keepers. Sole Consignees, Ansar Harford and Co., 210, High Holborn, London.

MEMORY. LOISETTE'S System. A Cambridge University Lecturer (Dr. R. N. Ingle) was (Jan. 1890). "much impressed with the possibilities of improvement to Memory which the LOISETTE Lessons open up." „I derived great benefit from your lessons, though at first prejudiced against them by the misrepresentations of Mr. Appleby."—Dr. Geo. Herschell, Physician to the West End Hospital for Diseases of the Nervous System, London. "In three weeks I was able to memorise the names, etc., of 400 men."—Major Jamieson. Bengal C. S "Having seen the base attempt to rob you, I send, unsolicited, the statement that your system is of great advantage to strong memory, incalculable aid to weak one."—Rev. Dr. J. M Buckly. Excellent travelling companion."—Capt. J. B. Haye R. N. Wonderful aid to memory."—Mirza Saderud-din Khan. "Invaluable."—J. J. Francis, Q. C „Does not involve much labour."—*Statesman*, 23rd Oct. 1887. "Tremendously popular in Oxford."—*Pall Mall Gazette*, 4th February. 1890. Prospectus Free. One Pupil, Rs. 76; Ten pupils, Rs. 19 each. Apply to F. Fisk-Williams, 71, Elliot Road, Calcutta or to A. LOISETTE, 37, New Oxford Street, London, England.

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press) ought to go far to bridge the gulf which for years, unhappily, has been widening between the European official classes and the Indian public.

Surely, now that the Viceroy has, himself, formally decided that the Congress is a perfectly legitimate movement which every private person is free to join and that Government Officials are debarred from putting any pressure, upon any one, to induce them to abstain from taking part in it, the best plan for both parties, the Officials and the native community, would be to shake hands and make friends, and, while the tolerant of differences of opinion, and regarding the labours of the other party in the most charitable and sympathetic light, each on its own lines and according to its own opportunities, do its utmost to promote the welfare of India and her people

Yours truly,
A. O. HUME,
General Secretary
Indian National Congress

GOVERNMENT HOUSE
CALCUTTA,
January 19th, 1891.

DEAR SIR

With reference to the communications which have recently taken place, first, between Mr. Mehta and the Viceroy, and after Mr. Mehta's departure from Calcutta, between yourself and His Excellency, upon the subjet of the letter received by the Secretary of the Reception Committee from the Private Secretary of the Lieutenant-Governor of Bengal, in reference to the attendance of Government servants at meetings of the Congress, I am authorized by His Excellency to say that Mr. Lyon's letter of December 26th, in which it was stated that "the orders of the Government of India definitely prohibit the presence of Government officials at such meetings," and the Circular in which that letter was communicated to the heads of the departments under the Bengal Government, were issued under a misapprehension as to the purport of the orders of the Government of India. It was at once recognised both by the Government of Bengal, of its own mtoion, and by the Government of India, that the letter in question went beyond those orders, and an amended Circular, in which it was pointed out that the expression "absolute prohibition" had reference only to the participation of Government officials in the proceedings of a political meeting, was subsequently issued by the Bengal Government to the heads of departments. I [illegible]erewith a copy of the orders of the Governndia.

[illegible]rders, which arose out of a totally different no special reference to the Congress movewere certainly not framed in a spirit of o it. The publications of some of the of the Congress have, in the opinion of the t of India, been open to serious questions; om this, the movement is regarded as one of in the words of the Circular, are "perfectly n themselves, and which private persons promote," but from participation in which officials are, for the reasons specified in ssarily debarred.

[illegible]overnment of India recognise that the [illegible]movement is regarded as representing in [illegible]n Europ[illegible] would be called the more advanced Liber[illegible] distinguished from the great body of C[illegible]Conservative opinion which exists side by side with it. They desire themselves to maintain an attitude of neutrality in their relations with both parties, so long as these act strictly within constitutional limits.

They intend that all Government servants shall preserve a similar attitude of neutrality, and shall abstain from active participation in political or *quasi*-political movements of all kinds; and also from putting pressure upon others to induce them to take part, or not to take part, in any movement which is legitimate in itself. It was with the above objects that the orders of March 1890 were issued.

In reference to a specific question which you addressed to His Excellency, I am to say that the orders apply only to those who are actually, at the time being, Government servants, but not to pensioners and others who have quitted the service of the Government for good.

Yours truly,
J. C. ARDAGH, COLONEL,
Private Secretary to the Viceroy.

To
A. O. HUME, Esq., C. B.,
&c., &c.

FROM
C. J. LYALL. Esq., C.I.E.,
Offg. Secy. to the Govt. of India.,

To
ALL LOCAL GOVERNMENTS AND ADMINISTRATIONS.

Home Department
Public.

CALCUTTA,
March 18th, 1890.

SIR,

I am directed to say that the Governor-General in Council has had under consideration the attitude which should be maintained by officers in the service of Government towards political or *quasi*-political movements with which they may be brought in contact. Servants of Government have not the same liberty of action as private individuals, and are bound to hold themselves aloof from many movements which are perfectly legitimate in themselves and which private persons are free to promote. Their participation in such movements is open to objection, because their connection with them is likely to create, and even to be appealed to for the purpose of creating, a false impression in the minds of ignorant persons that such movements have the countenance of Government, and because their influence with the community at large is liable to be impaired by their identifying themselves with the class by which the movement is promoted.

2. For these reasons His Excellency in Council desires that the following rules may be observed by all Government servants:—

(*a*) As a general rule no officer of Government should attend at a political meeting where the fact of his presence is likely to be misconstrued or to impair his usefulness as an official.

(*b*) No officer of Government may take part in the proceedings of a political meeting or in organizing or prompting a political meeting or agitation.

(*c*) If in any case an officer is in doubt whether any action which he proposes to take would contravene the terms of this order, the matter should be referred to the Head of the Department or District, and if necessary to the Local Government or Administration.

I have the honour to be,
Sir,
Your most obedient Servant,
C. J. LYALL,
Offg. Secretary to the Government of India.

SINCERE and remarkable Testimonial received by Messrs Clin & Co., Paris "Every day I have prescribed Doctor Rabuteau's Syrup and Dragees of Iron, which I strongly recommend as being superior to all other ferruginous preparations in the cases of poorness of blood, weakness, etc., and for the purpose of fortifying those weakened by long illnesses or by excesses of all kinds. Dr. Rabuteau's Iron is supported by the most delicate and feeble stomachs and never causes trouble of the intestines. I can but felicitate you upon the excellent manner in which your preparations are manufactured, and in consequence of the good results obtained I have had them admitted into my Hospital. Yours faithfully, Doctor BIERRE MOIRA (Jura).

IS MAN A BAROMETER?

It is stated that eighty-six per cent. of the signal service weather predictions are accurate. This is but one of many instances which stamp the present as an age of progress. Our fathers had no indications for foretelling weather except aching limbs, twinging joints, and painful corns. These, though crude, were usually correct. The body is unquestionably an excellent barometer, and physicians often prescribe a change of air, so that the system may find an agreeable atmospheric condition.

Weather changes indicate themselves by pains called rheumatism. Why bad weather should cause pains is a mystery. Does the pain lie dormant in the system, to be made active only when the wind blows from some unfavourable quarter? Rheumatism was at first thought to be a trouble of the joints, but all outward applications left the cause unremoved. Now, however, it is universally acknowledged that "rheumatism is a fiery condition of the blood caused by an acid state of the system." This acidity of the blood, which produces rheumatic pains, stiff joints, tendons, and muscles, is caused by kidney disease, which is the universal source of rheumatism. When the blood becomes surcharged with this acid, we have the acute form of rheumatism with its attendant inflamation, fever, and swelling of the joints. When this acid, instead of remaining in the blood settles as a solid substance around the bone joints of the body, enlarging and impending their free action, the result is chronic rheumatism. Rheumatism is called "Lumbago" when in the back, "Gout" when in the joints of the feet, and when the Sciatic nerve is attacked, "Sciatica."

But whatever form it takes, rheumatism is the result of acids in the blood, which the kidneys, through inaction, have failed to remove, and the disease cannot be cured until the kidneys are put in a healthy condition. There is but one form of treatment, and that is to regulate the kidneys by Warner's "SAFE" Cure, and to "put out the fire in the blood" by Warner's "SAFE" Rheumatic Cure. These world-renowned remedies, taken by bottles in alteration, neutralize the uric acid already in the blood, and prevent further accumulation. Mr. E. Routley, 8, Landseer Terrace, Battersea, London, S. W., was speedily cured of acute rheumatism by their use, and Mr. James Ferguson, 1, North Street, St. James's Street, Edinburgh, after suffering from severe attacks of sciatica, which the doctors and a course of mineral waters failed to relieve, was permanently cured by these marvelous medicines. These Remedies can be had at the Bazzars and of all Chemists throughout the world, or of Ballantyne and Sons, Bombay, Calcutta, and Madras.

Government Notification.

Calcutta Gazette.—*January* 21, 1890.

GENERAL.—Covenanted Deputy Collector Mr. E. H. C. Walsh is appointed to perform the functions of a Collector under Section 4 of the Public Demands Recovery Act VII (B.C.) of 1880 in the District of Bhaugulpore.

Babu Dina Nath Dey, Deputy Magistrate and Deputy Collector, on leave, is posted to the District of Midnapore.

Mr. J. C. Williamson. Deputy Magistrate and Deputy Collector, Murshidabad, is appointed to perform the functions of a Collector under Section 4 of the public Demands Recovery Act VII (B.C.) of 1880 in that District.

Mr. N. Warde-Jones, Deputy Magistrate and Deputy Collect, Cattack, is allowed leave for one month and twenty-eight days under Articles 266 and 369 of the Civil Service Regulations, in extension of the leave granted to him under the order of the 27th March, 1890.

Babu Rai Churn Ghose, Officiating Personal Assistant to the Commissio ner, Chota Nagpore Division, is confirmed in that appointment.

Babu Nagendra Nath Gupta, Deputy Magistrate and Deputy Collector, Howrah, is posted temporarily to Cutwa in the District of Burdwan.

Mr. L. P. Shires, C. S., reported his departure from India on furlough on the 3rd January, 1891.

Mr. A. W. B. Power, Magistrate and Collector, Chuparum, is allowed furlough for nine months, under Article 940 (b) of the Civil Service Regulations, with effect from the 4th January, 1891, or such subsequent date as he may avail himself of it.

Police.—Mr. F. L. Haliday, Assistant Superintendent of Police, Sasseram, Shahabad, is appointed to act as Deputy Commissioner of Police, Calcutta, during the absence, on special duty, of Mr. A. B. Barnard, or until further orders.

Mr. R. H. S. Hutchinson, Officiating Assistant Superintendent of Police, Patna, is transferred to the District of the Chittagong Hill Tracts.

JUDICIAL.—Mr. H. G. W. Herron, Assistant Magistrate and Collector of Birbhum, is vested, under Section 32 of Act X of 1882, with the power to pass sentences of whipping.

The Lieutenant-Governor accepts the resignation tendered by Babu Umesh Chunder Mondol of his appointment as an Honorary Magistrate of the Municipal Bench, Hughly.

Mr. F. L. Haliday, Officiating Deputy Commissioner of Police, Calcutta, is appointed, under the provisions of Section 22, Act X of 1882, to act as justice of the Peace within the territories under the Lieutenant-Governor's control, and is vested with the powers of a Magistrate of the first class to be exercised within the District of the 24 Pergunnahs.

Babu Mohendra Nath Das, Munsiff of South Raojan, in the District of Chittagong, on leave, is appointed to act as Munsiff in the District of Sarun, to be ordinarily stationed at Sewan and is vested with the powers of a Judge of a Court of Small Causes for the trial of suits cognizable by such a Court up to the value of Rs. 50, within the local limits of the Sewan Munsifi, vice Babu Nilmadhub Dey, deceased.

Babu Sasi Bhusan Sen, B.L., is appointed to act as a Munsiff Chota Nagpore, to be ordinarily stationed at Lohardugga, during the absence, on deputation, of Babu Gopal Chunder Bose, or until further orders, on being relieved of his present appointment as Officiating Munsiff of Dacca.

Babu Gobin da Chunder Dutt is appointed to be an Honorary Magistrate of the Independent Bench at Diamond Harbour, in the District of the 24-Pergunnahs, and is vested with the powers of a Magistrate of the third class.

AMUSEMENTS.

CORINTHIAN THEATRE.

MONDAY, JANUARY 26TH.

LAST PERFORMANCE

OF

ROB ROY.

TUESDAY, JANUARY 27TH,

TOM TAYLOR'S THRILLING DRAMA

"A FOOL'S REVENGE."

Wednesday 28th, under the joint patronage and in presence of

H. H. Maharaja Harendra Kisore Sing Bahadoor, of Bettiah,

AND

The Hon'ble Mr. Justice Prinsep

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Thursday, January 29th, for One Night only,

MR. GEO C. MILN as Cardinal Richelieu

In Bulwer Lytton's Great Drama.

RICHELIEU.

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FAREWELL NIGHT!

Bulwer Lytton's Charming Romantic Drama,

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District Board Office
The 15th January, 1891

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No Costiveness, no Diarrhœa.

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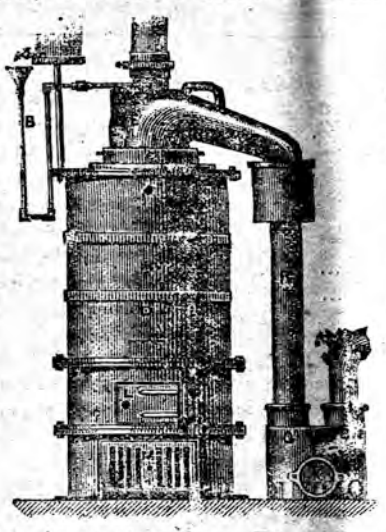

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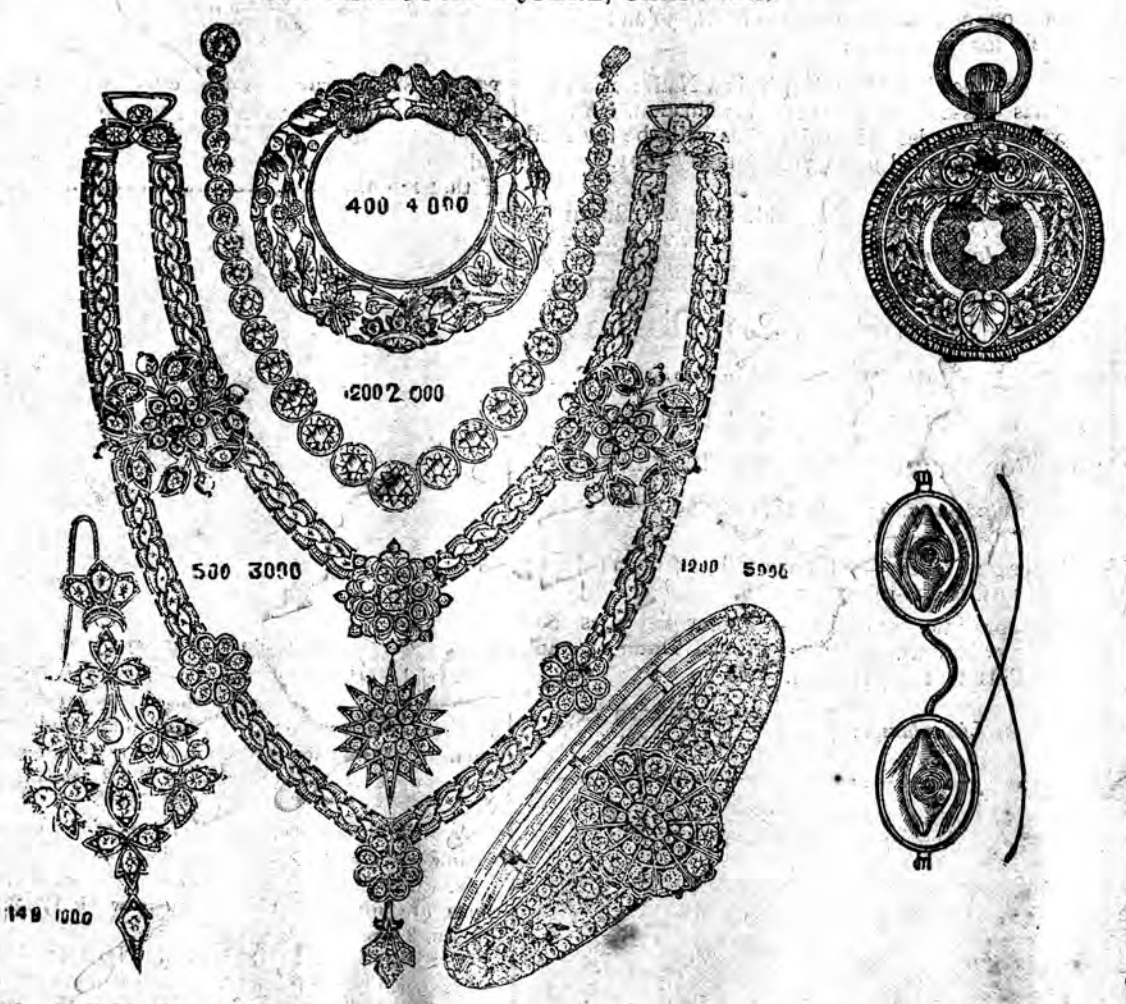

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RENDERS the SKIN DELICATELY SOFT, SMOOTH and WHITE.
It entirely prevents it from becoming DRY and WRINKLED, and PRESERVES the COMPLEXION from the scorching effects of the SUN and WIND more effectually than any other preparation. The IRRITATION caused by the BITES and STINGS of INSECTS is wonderfully allayed by its use. For imparting that soft velvety feeling to the skin, this delightful preparation has no equal! Sold by all Chemists.
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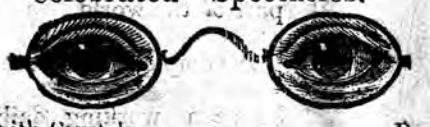

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